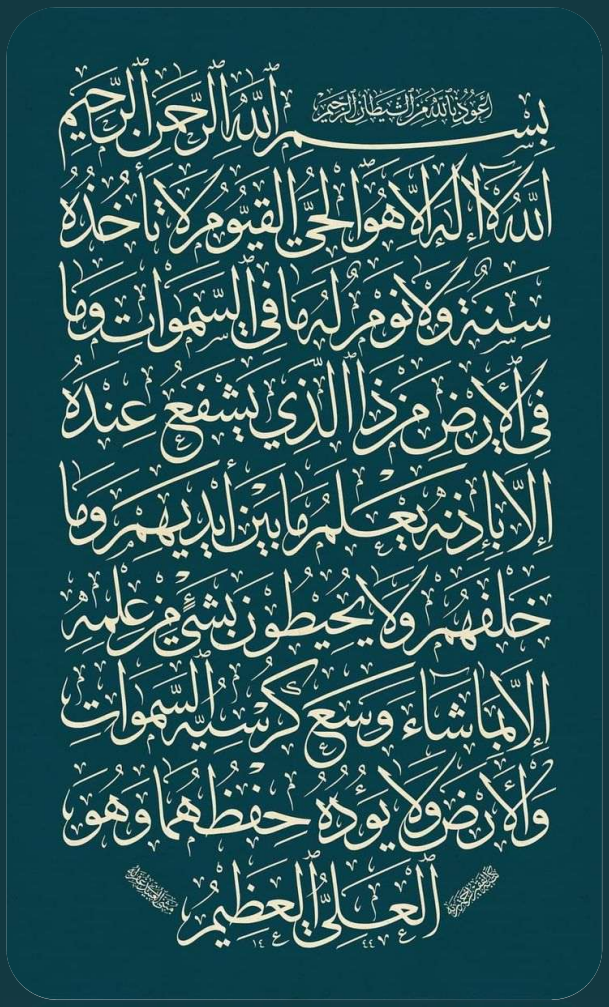
Tafsīr Sūrah al-Baqara

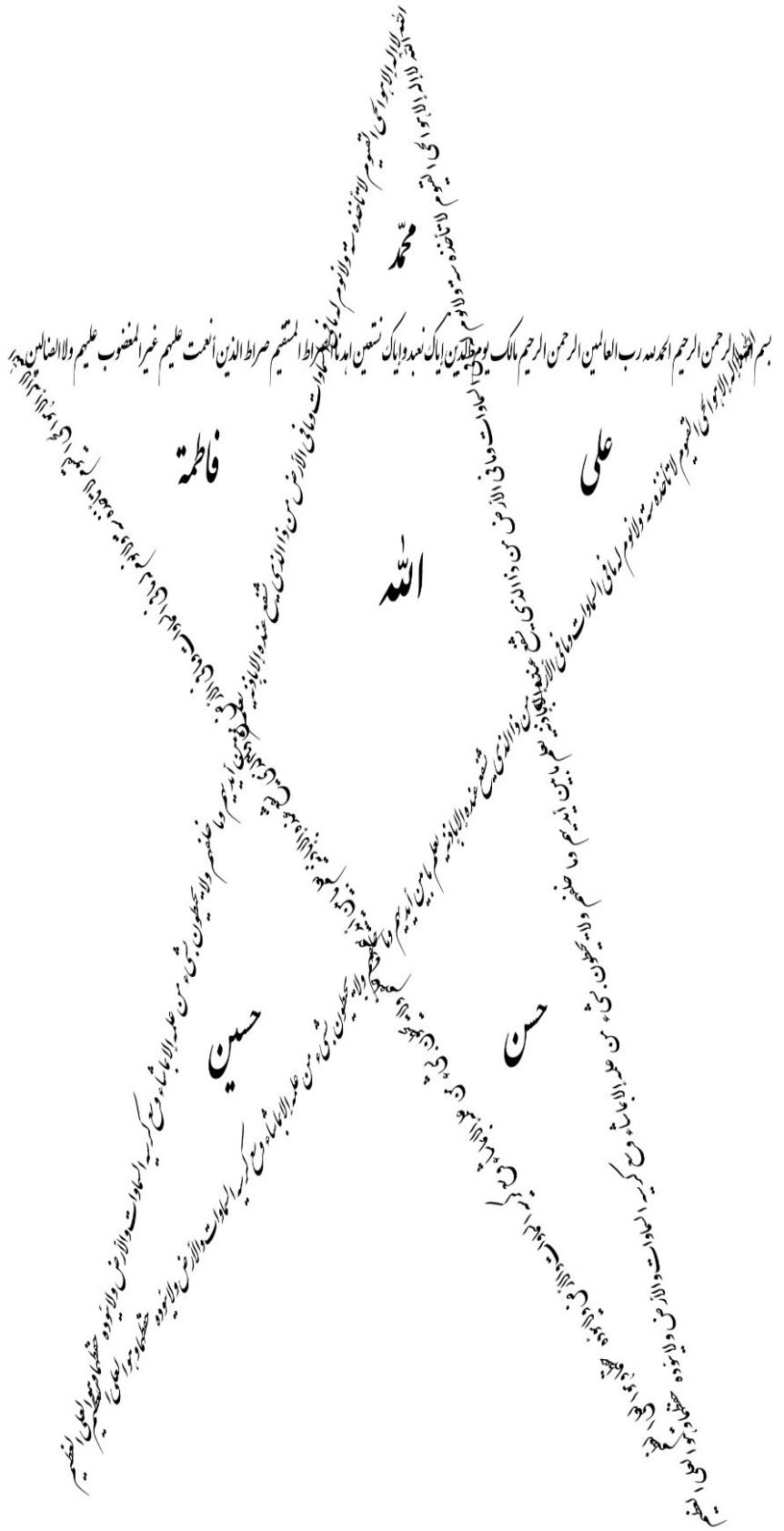
A Phenomenological Commentary on the Sūrah of the Cow

(juzʾ 1)



Wahid Azal

Tafsīr Sūrah al-Baqara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قسم والفجر
قسم والضحیٰ
قسم والعصر

Tafsīr Sūrah al-Baqara

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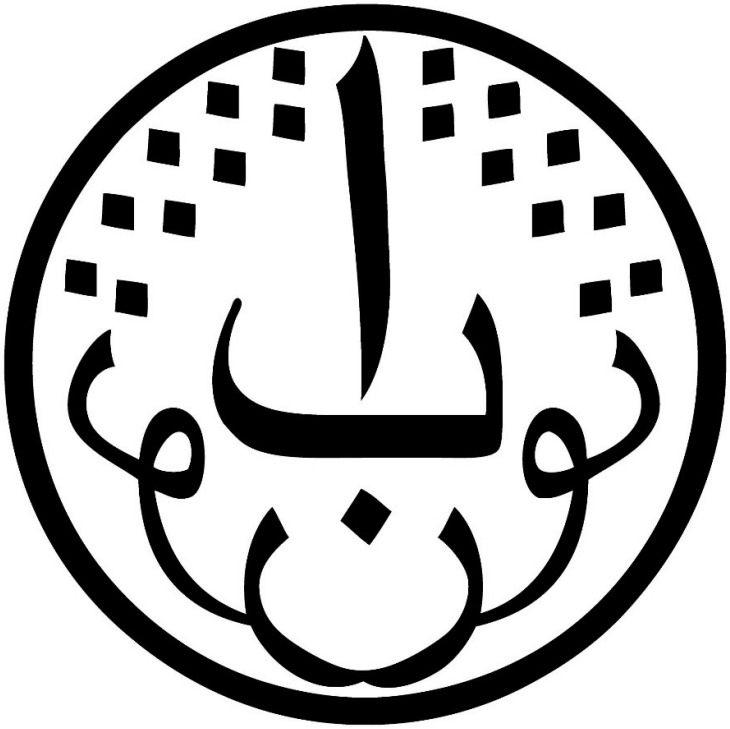
At the Valley of NUR (circa 2007).

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ
حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ
بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ



We shall show them Our signs in the horizons and in themselves until it becomes manifest to them that it is the Truth! Is it not sufficient concerning Thy Lord that It is witness over all things? (**Q. 41:53**)

قَالَ رَسُول اللهِ ﷺ مَثَلُ عَلِيٍّ عليه السلام بَيْنَ النَّاسِ كَمَثَلِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ بَيْنَ الْقُرْآنِ. وَأَقُولُ: وَمَثَلُ فَاطِمَةَ عليها السلام بَيْنَ سُوَرِ الْقُرْآنِ كَمَثَلِ: ﴿اللَّهُ الصَّمَدُ﴾ بَيْنَ آيَاتِ الْإِخْلَاصِ. وَمَثَلُ الْحَسَنِ عليه السلام بَيْنَ آيَاتِ الْإِخْلَاصِ كَمَثَلِ: ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾. وَمَثَلُ الْحُسَيْنِ عليه السلام بَيْنَ حَقَائِقِ التَّوْحِيدِ كَمَثَلِ: ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾. وَمَثَلُ مُحَمَّدٍ ﷺ بَيْنَ حَقَائِقِ الْوُجُودِ كَمَثَلِ الْبَسْمَلَةِ بَيْنَ الْحَقَائِقِ.

إِلَّا هُوَ

The Messenger of God (ص) said: "the similitude of ʿAlī (ع) among humanity is like the similitude of 'Say: It is God, One' (**Q. 112:1**) among the Qurʾān!"[1] And I say, the similitude of Fāṭima (ع) among the sūrahs of the Qurʾān is like the similitude of "God is the Everlasting" (**Q. 112:2**) among the verses of *al-Ikhlāṣ*. And the similitude of al-Ḥasan (ع) among the verses of *al-Ikhlāṣ* is like: "It neither begets nor is begotten" (**Q. 112:3**). And the similitude of al-Ḥusayn (ع) among the realities of the Divine Unicity (*tawhīd*) is like: "And none is comparable unto It" (**Q. 112:4**). And the similitude of the Muḥammad (ص) among the realities of Existence/Being (*wujūd*) is like the similitude of the *Basmalah*/*Bismillāh* ("In the Name of God") among the realities!

[1] **Muslim, 1:48; at-Tirmidhī, 2:299; an-Nasāʾī, 27; *Musnad Aḥmad*, 6:299; Ibn al-Maghāzilī, 191.**

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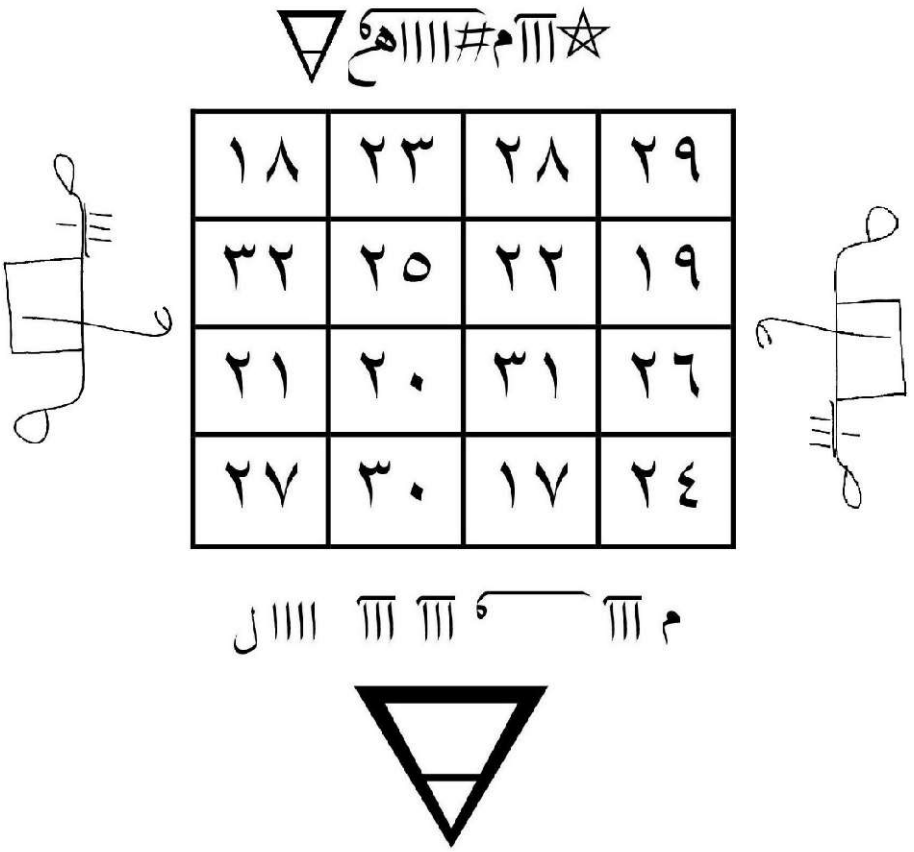
ص

قل الله حق وان ما تدعون من دونه
هو
الله الصمد
الله لا اله الا هو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Transliterations, Abbreviations and Style

Unless noted otherwise, here we will be using a slightly amended version to the standard **Library of Congress** system in the romanization of Arabic and Persian,[1] which is now prevalent throughout all related disciplines. In transliteration, where relevant, note that the definite article in Arabic will not be elided. Thus, for instance, '*the remembrance*' will be Romanized as *al-dhikr* (الذّكر) rather than *adh-dhikr* and similar.

We have generally preferred not to capitalize Arabic and Persian transliterations. However, capitalization will also occur occasionally whenever warranted. As in the past, in English translation we refer to the Divinity with the capitalized 'It' and only use the gendered pronouns 'She' or 'He' when we are referring to the level of a divine theophany's human *locus*.

In the English translations, wherever necessary, explanatory additions occurring in the main body of a translation have been placed inside square brackets **[]** with needed transliterations from the Arabic into English being placed inside parentheses **()**. If alternative translations sometimes occur (usually of a word or even a phrase), each alternative is placed between a slash **/**.

Unless noted otherwise, where scriptural quotations in Arabic (as well as citations from Arabic sources we consider to be sacred) occur, these will be placed inside the same ornamentalized parentheses ﴿﴾. The translations of these are usually **boldfaced** like the translations from the **Qurʾān** at the head of a commentary. However, on one or two occasions, translations from these other sources will also be *italicized*.

Often numbers will be given in written form with the number immediately placed inside parentheses like such, eg. one (**1**).

In this particular text, *tajallī* (theophany/self-disclosure/theophanic self-disclosure) will simply be capitalized as 'Disclosure'. 'Ḥaqq', when referring exlucsively to the Divine, will be capitalized as 'Real' or 'Truth'. Otherwise it—that is, "truth" in the generic sense—will be left uncapitalized. The same is the case with 'reality' and 'Reality'.

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[1] Readers unfamiliar with this system, should consult the online resources, here https://www.loc.gov/catdir/cpso/romanization/arabic.pdf and here, https://www.loc.gov/catdir/cpso/romanization/persian.pdf (retrieved 1 February 2024).

Qurʾān is abbreviated in shorthand as **Q.** Sūrah (chapter) and verse numbers will be placed between the a colon (eg. **Sūrah al-Nūr**, *āya* Nūr/the Light Verse will be referenced as **Q. 24:35**) and **boldfaced**. Here we will be using the standard Cairo numbering. Much of the translations given are our own, or augmented and/or even amended from existing ones. In this publication, we will be offering the entirety of the Arabic verse at the beginning of a section of commentary. This will be followed by a complete transliteration of the Arabic as well which is then followed by the English translation in bold. The transliteration of the full verse at the beginning of a commentary will not possess a full-stop. The commentary will always follow after these. Those readers not in possession of Arabic are free to skim over the Arabic citations/quotations and their transliterations and proceed straight to the English. Within the commentary, sometimes we will be offering a section or an entire verse in Arabic (followed by transliteration). Wheverever these occur, the English translation will be **boldfaced**. At other times, just the translation will occur after a dash (—) with the transliteration of its original Arabic placed inside parentheses and *italicized*. A few times it will also happen where the *italicized* transliteration of the Arabic will be given inside a sentence without parentheses, with a dash following that and then the English translation which follows. Additionally, sometimes we have also placed a part or the whole of a translated verse between quotations " ". At other times, quotation (of scripture or otherwise) will be found *italicized* in full. This is for emphasis.

Benedictions and salutations—as well as curses—are abbreviated as follows: (ص) is *ṣalli allāhu ʿalayhi wa ālahu wa'l-sallam* (blessings and salutations be upon Him and His Family), used exclusively for Muḥammad (ص); (ع) is *ʿalayhi* or *ʿalayhā al-salām* (peace be upon Him *or* Her) used for the other thirteen (**13**) members of the ***Ahl al-Bayt*** (ع) individually as well as the Abrahamic prophet-messengers; (ل) is *laʿnat'ullāh ʿalayhi* (the curse of God be upon him), used for the "adversary" (whether in its symbolic metaphysical principle or human *embodification*). Here we will not be using similar abbreviations for salutaton and blessings upon the Bayānī Figures and/or their adversaries. With us, the blessings and salutations are already implied with the very mention of Their Names and likewise with those curses upon Their adversaries.

ص

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383

In the Name of God the Most Impregnable, the Most Holy! O God, I beseech Thee by Thy Names and by the Point underneath the [letter] ***bā'*** (ب) *of "**In the Name of God the Compassionate, the Merciful! Praise be unto God, the Lord of the Worlds**," Who Theophanically Self-Discloses the versical-signs over the horizons and within our souls in Truth! Verily, Thou art "**the Compassionate**" by the Matutinal Dawns of Thy Rising and "**the Merciful**" by the Nights of Thy Setting Dusks! Verily, Thou art "**the Master of the Day Judgement**" Who illuminates upon us the Suns of the Talismanic-Temples of Thy Unicity! "**To Thee do we offer worship**" by Thy Manifestations "**and from Thee do we ask for aid**" by the epiphanic setting-placements of Thy supplications! "**Guide us upon the straight Path**": the Path of Thy Enumerative Clarity (**Bayān**)! "**The Path of those upon whom Thou hast bestowed the favour**" of Thy Light! "**Not those who have elicited the wrath**" of Thy darkness "**and those who have gone astray**" like the people of **Hot Air**! And God shall judge between Me and you, in Truth, O people of Hot Air! Verily, It is the greatest of all Judges! O Truly Real! Amen!*

بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ. اللَّهُمَّ، إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ وَبِالنُّقْطَةِ تَحْتَ الْبَاءِ بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الَّذِي تَجَلَّى بِالْآيَاتِ عَلَى الْآفَاقِ وَفِي أَنْفُسِنَا بِالْحَقِّ. إِنَّكَ أَنْتَ الرَّحْمٰنُ بِالطَّوَالِعِ صَبَاحِكَ، وَالرَّحِيمُ بِغَوَارِبِ لَيَالِيكَ. إِنَّكَ أَنْتَ مَالِكُ يَوْمِ الدِّينِ، الَّذِي أَشْرَقَتْ عَلَيْنَا شُمُوسُ هَيَاكِلِ تَوْحِيدِكَ. إِيَّاكَ نَعْبُدُ بِظُهُورَاتِكَ، وَإِيَّاكَ نَسْتَعِينُ بِمَوَاقِعِ مُنَاجَاتِكَ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ: صِرَاطَ بَيَانِكَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِنُورِكَ؛ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ بِظُلُمَاتِكَ، وَلَا الضَّالِّينَ كَأَهْلِ الْهَبَاءِ. وَسَيَحْكُمُ اللَّهُ بَيْنِي وَبَيْنَكُمْ بِالْحَقِّ، يَا أَهْلَ الْهَبَاءِ. إِنَّهُ هُوَ خَيْرُ الْحَاكِمِينَ. يَا حَقُّ، آمِينَ!

الْقَيُّومُ[1]

Glory be to the One Who bears the All-Comprehensive Name "*allāh*" (God) and Who is "the Living (*al-ḥayy*), the Peerless Self-Subsistent (*al-qayyūm*)" (**Q. 2:255**)—"no other god is there besides It (*lā ilāha illā hū*)" (**Q. 2:255**)—as is rightfully due and worthy of It, whose praise is the praise of Itself in the station of the Unicity of Its Magnificence (*kibrīʾa*) in the locus of the Theophanic Self-Disclosure of utterance as enunciated by the tongues of Its secured servants! And praise be unto God Who discloses (*kashf*) the meanings of Its Book unto the blaze-flux (*fuʾād*) with visionary apperceptions without deceit "at two bows length or nearer" (**Q. 53:9**) in the reflecting mirrors of the onticities (*kaynūnīyāt*) of the luminous horizons (*afāq*) and the scintillant impressions of the insights of the soul via *the disclosure of the glorifications of the Divine Majesty without indication*[2] shimmering thereby via the logoic-Words (*kalimāt*) those endless intelligibilities (*maʿqūlīyāt*) from the depthless realities of Its Truth! Lauded be It Who *erases all conjecture in the realization of the Known*;[3] then *lifts the veil in the victory of the Secret*;[4] and *then attracts by Its Exclusive Oneness* (*aḥadīya*) *in the attributive apprehension of Its Unicity* (*tawḥīd*)![5] "It is the First, the Last, the Manifest, the Hidden, and It is knowing of all things" (**Q. 57:3**), for "all things perish but Its Face" (**Q. 28:88**).

"There seizes It neither slumber nor sleep" (**Q. 2:255**), for slumber belongs only to that whose vigilance is interrupted by finitude, while the Living Permanence of the Real (*al-ḥaqq*) neither pauses nor recedes from the sustaining protection over the heavens and the earth and whatsoever is between them—or even beneath the soil of their shadows! "Unto It belongs whatsoever is in the heavens and whatsoever is in the earth" (**Q. 2:255**), since all things are but the loci of those effulgences from the infinite theophanic self-disclosures (*tajallīyāt*) of the Names of Its Lordship within the unfolding of the Breath of the

Tafsīr Sūrah al-Baqara

All-Merciful (*nafas al-raḥmānīya*)! So "who is there that can intercede before It save through Its permission" (**Q. 2:255**), when every intercessor is but a veil of one of the subtleties of Its Theophanic Self-Disclosure moving within the dominions of Its Command? "It knows what is before them and what is behind them" (**Q. 2:255**), because *before-and-after*, *manifest-and-hidden*, *beginning-and-return* are but modalities of Disclosure within the "all-encompassing" Presence of "Its Knowledge" (**Q. 2:255**), while "they encompass nothing whatsoever of Its Knowledge save that which It wills" (**Q. 2:255**), since the intellects of contingent beings are only flickerings from the irradiations of the Lights of Its Wisdom upon the mirrors of possibility as *a Light illuminating from the Dawn of Pre-Eternity shedding its traces upon the Talismanic-Temples of Unicity*![6] "Its Footstool (*kursī*) extends over the heavens and the earth" (**Q. 2:255**), not through spatial extension nor dimensional occupation, but through the all-pervading Sovereignty of the Self-Disclosure of Its Names and Attributes within the indivisible plenitude of the Reality of realities (*ḥaqīqa al-ḥaqāʾiq*).[7] "And preserving them wearies It not" (**Q. 2:255**), for fatigue belongs only to composite existents whose acts consume them, whereas the Divine Act is identical with the eternality of Its Essence beyond diminution, succession, or exhaustion. "And It is the High" (*al-ʿalī*) (**Q. 2:255**), before whose transcendence every summit is abased; "the Mighty" (*al-ʿaẓīm*) (**Q. 2:255**), before whose immensity every magnitude dissolves into the nonexistence of sheer contingency, while every letter of the **Perspicuous Book** remains but a wave from the Ocean of the hidden treasures of Its beginningless Speech! *So extinguish the lamp for the Dawn hath indeed Arisen*[8]as It is "the Wondrous-Innovator (*badīʿ*) of the heavens and the earth; for whensoever It authorizes a matter, It says to it, 'Be', and it is!" (**Q. 2:117**)

And we make this commentary upon the **Throne Verse** (*āya kursī*) (**Q. 2:255**) to initiate the discussion of this exegesis upon the **Sūrah of the Cow** as its talismanic protection, and say: salutations and blessings be upon Muḥammad, His Book, and the **Garden of Paradise** (*janna al-firdaws*); then ʿAlī (ع), His Book, and the **Garden of the Inclusive Unity** (*janna al-wāḥidīya*); then Fāṭima (ع), Her Book, and the **Garden of Bliss** (*janna al-naʿīm*); then Ḥasan (ع), His Book, and the **Garden of Eden** (*janna al-ʿadan*); then Ḥusayn (ع), His Book, and the **Garden of the Station** (*janna al-maqām*); then Jaʿfar ibn al-Muḥammad (ع), His Book,

and the **Garden of Eternity** (*janna al-khuld*); and then Mūsā ibn al-Jaʿfar (ع), His Book, and the **Garden of Refuge** (*janna al-maʾwā*)[9]—the blessings of God be upon Them all and the other Seven amongst Their Infallible Progeny, constantly and abundantly, from Pre-Eternity unto Post-Eternity! And the Splendor from God be upon the **First Unity of the Bayān** in every moment, and the Glory from God be upon the **Last Unity of the Bayān** in every state! Blessings be upon the illuminated ones in every age; Light from Light unto Light be upon the **Sophianic Radiance**, and praise be unto God, the Light of all the worlds!

As for the matter hand: thus saith the **Camphorated Servant of the Truly Real** preparing for the abode of the Hereafter! This is our commentary on the **Sūrah of the Cow** (*al-Baqara*) up to the end of the **first** *juzʾ* (section)[10] of the **Perspicuous Book** wherein (as its longest chapter) all of the central themes of the **Qurʾān** are contained. Our commentary on this first half of the **Sūrah** will proceed unlike many other commentaries, for it is fundamentally a phenomenological and esoteric commentary, since we hold that its themes are not merely historically located or thematically delimited. Rather, what the message of this **Sūrah** articulates is applicable to innumerable themes and almost every age—and especially this one. It is, however, fundamentally a Bayānī commentary wherein many of the archetypes of the **Sūrah** are seen by us to apply to that community and its history. After contemplating its composition for some years previous to that, we first began writing this commentary in skeleton form while still resident in Germany only to return to properly composing it in Australia nine (**9**) years later as of our online **STUDY QURAN** course.[11] Here we shall begin this commentary with our views regarding the name of this second chapter of the **Perspicuous Book** and then also offer our understanding about the numerological economy of the number to its total verses before disclosing a personal dimension.

Now, while the name of this second **Sūrah** of the **Qurʾān**, **al-Baqara** (the Cow), is generally held by consensus to derive from the specific narrative found in verses **67** to **73**; instead we hold that, when read carefully, **al-Baqara** is found to be a chapter focused on nourishment, fertility, manifestation, sacrifice, earthly abundance, and the tension between living symbol and ossified literalism. Thus a symbolic-metaphysical reading

unconstrained by later juridical anxieties over mythic and/or "pagan" imagery, one sees immediately why the symbol (or even *totem*) of the "cow" is a highly appropriate one for this specific chapter of the **Qur'ān**. The key lies in the Divine Name **al-Raḥmān** itself (the Compassionate, the All-Merciful) since, as noted, *raḥmān* derives from the root connected to *raḥīm* (womb), mercy (*raḥma*), gestation, nurturing enclosure, fecundity, and generative compassion. Across many archaic symbolic worlds, bovine imagery—especially the cow—functions as an image of maternal abundance, nourishment, the earth's fecundity, milk as primordial sustenance, and cosmic maternity.

Here one immediately thinks of Hathor in Egypt, the celestial cow motifs, Vedic reverence for the cow, Near Eastern bovine fertility symbolism, and even the heifer sacrifices of ancient Israel. Obviously, the **Qur'ān** itself does not endorse pagan bovine cults. In fact, the story of the calf is precisely a critique of such idolatrous fixation. But symbols often survive the destruction of their idolatric crystallization—like, for instance, that of the Divine Feminine. The **Qur'ān** repeatedly reabsorbs ancient symbolic material into *tawḥīdic* structure. So here one could say that **al-Baqara** is not "the Cow" accidentally. The bovine symbol here marks the immense field of receptivity, nourishment, gestation, and manifestation through which Divine Mercy (*raḥma*) discloses itself into the world of generation and corruption. This, then, becomes even more interesting when read against the actual story of the Cow in **Q. 2:67–73** because there the people overcomplicate the Divine command, become juridically obsessive, dissect the symbol analytically, and lose immediate receptivity to Divine Disclosure. In other words, in **Q. 2:67–73** the cow becomes, as it were, the symbol of living receptivity that dead legalism dismembers. The cow can thus be held as the archetypal symbol representing the fertile field of manifestation, primordial receptivity, the nourishing matrix of Disclosure, and even the Imaginal Body of *raḥma* in the terrestrial world. And here the Name *al-raḥmān* (the Compassionate, the All-Merciful) becomes central because mercy nourishes, mercy gestates, mercy sustains and mercy envelops. In that sense, the cow symbolically mirrors the maternal dimension of manifestation itself, especially cosmologically. This, in itself, becomes even provocative when one remembers that **al-Baqara** is the longest *sūrah* of the **Qur'ān** wherein vast, fertile, overflowing, juridical, cosmological and generative narratives are found. Thus the whole

chapter behaves textually like an abundant field—an abundant field whose totem can be (and in fact *is*) symbolized by the *cow*.

Next is the number of its verses: two-hundred and eighty-six (**286**). This number is the *abjad* numerical value of *li-nūr* (لِنُور) (for Light/unto Light). What makes this especially interesting is that the chapter from its opening verses is fundamentally concerned with modes of receptivity to Disclosure: the *muttaqūn* (Godwary/God-conscious) who receive Light, the *kuffār* (coverers/unbelievers) whose hearts are sealed, the *munāfiqūn* (hypocrites) who simulate receptivity while inwardly contracting before Disclosure (*tajallī*). So the entire movement of **al-Baqara** can be held to be an ontology of response to Light. Teleologically the *sūrah* guides toward Light and its totality is ordered *unto Light*. Ontologically the dramaturgy of the *sūrah* concerns the soul's receptivity or opacity before primordial luminosity. Eschatologically the Path of the Book itself culminates in Manifestation (*ẓuhūr*) and existential unveiling, and so the verse-total itself becomes a concealed articulation of the *sūrah*'s inner intentionality: for Light/unto Light (*li-nūr*). **Al-Baqara** is thus structurally "for Light" because guidance is fundamentally *luminosity*. In our Bayānī idiom, *nūr* also means 'Affirmation' (*ithbāt*)—and specifically to the *already-always* Divine summons of "Am I not your Lord?" (أَلَسْتُ بِرَبِّكُمْ) (**Q. 7:172**). The Primal Point's own commentary on **al-Baqara**[12] revolves around the dialectic of Light and darkness (*ẓulma*), Affirmation and negation (*nafy*), where the Fourteen Infallibles (ع) are specifically concerned together with their opponents: the Fourteen Infallibles (ع) and their partisans representing the *embodifications*[13] of Light with their opponents being those *embodifications* of the opposite principle. As mentioned, here in this text, we will end our commentary at just after the end of its first *juzʾ* (section), which is to the end of its **142nd** verse.

That said, here we will also assert for the record that the commentary by the Primal Point has indeed guided us in this one, even though we are proceeding by a somewhat different route, offering slightly different observations than that one, since "each Day It is upon some [new] task!" (**Q. 55:29**) and the meanings to the verses of the Book will never exhaust themselves. However, Affirmation (*ithbāt*) and negation (*nafy*) will indeed be acting as a central motif to our commentary. We will also reveal here a personal dimension to the

genesis of this commentary: This ***tafsīr*** was first conceived in many of its facets in the **Valley of NUR** (Tallebudgera Valley, Gold Coast hinterland, Queensland, Australia) between the period of 2006 to 2011 when we would regularly go there and contemplate many of the chapter's themes. The **Throne Verse** (*āya kursī*) (**Q. 2:255**) was also one of its items we would continually recite. On one occasion when we were visiting it with a group of friends (approximately late May 2007), as we were quietly reciting the verse repeatedly to ourself as a *dhikr*, a group of the local cows pasturing there passed by our path. A friend then took their picture which we have included in the opening pages of this publication. As it were, the **Throne Verse** and so the **Sūrah al-Baqara** were among the silent imprints of that very moment among the cows of the **Valley of NUR** captured in picture and in time.

﴿يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ﴾

yahdī'Llah li-nūrihi man yashaʾu

God guides unto Its Light whosoever It wills! (**Q. 24:35**)

Now, while addressing other pertinent matters, and given the thematic architecture of the first half of **Sūrah al-Baqara**, we shall also state at the outset that much of this commentary concerns itself with the typology that the Bayān designates by the term **negation/denial** (*nafy*)—both at the psychological level of the individual soul and at the sociological level of collective civilizations, particularly that of contemporary Western (post-)modernity. For when approached phenomenologically rather than merely historically, the relevant verses of this Sūrah furnish some of the most detailed, penetrating, and comprehensive descriptions of what the Bayān actually means by *nafy*. They disclose not simply unbelief in a confessional sense, but the entire structure of *existential refusal*: the contraction of consciousness before Disclosure (*tajallī*), the preference for appearance over Reality, the inversion of values, the rejection of the Living Proof, and the progressive hardening of the soul against the imperative of transcendence. Thus the Qurʾān supplies the primordial grammar, archetypes, and phenomenology of negation, while the Bayān universalizes and rearticulates those same realities within its own revelatory economy. Consequently, the logic governing our exposition throughout remains fundamentally

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Bayānic, even as the Bayān's own logic remains thoroughly and unmistakably Qurʾānic. Thus much of our *tafsīr* on **al-Baqara** is a commentary on the phenomenology of **negation/denial** (*nafy*). In another respect, it may also be read as our answer to Bahāʾuʾllāh's (d. 1892) *kitāb-i-īqān* (The Book of Certitude): a Qurʾānic commentary which revisits many of the same questions concerning Revelation, recognition, denial, and certitude, but from an explicitly hybrid Bayānī-Akbarian-Illuminationist perspective. His is primarily an apologetic and hermeneutical work whereas ours is increasingly ontological while also demanding much more from the reader. I pray:

سُبْحَانَكَ ٱللَّهُمَّ يَا إِلٰهِي، فَٱجْمَعْ لِي عِلْمَ كِتَابِكَ بِأَمْرِكَ، فَٱجْعَلْنِي مِنَ ٱلرَّاسِخِينَ فِي عِلْمِكَ. يَا لَا إِلٰهَ إِلَّا أَنْتَ، قُدْسَانَكَ، إِنِّي كُنْتُ مِنَ الْعَارِفِينَ.[14]

> Glory be to Thee, O God, my God! So gather unto me the knowledge of Thy Book by Thy Command (*amr*); and make me among the firmly rooted ones (*al-rāsikhīn*) in Thy Knowledge! O, there is no other god but Thee! Sanctified art Thou! Indeed, I have been amongst the gnostics (*al-ʿārifīn*)!

Let us now begin our commentary.

1:

﴿ا ل م﴾

Alif-Lām-Mīm

Commentary: The stations of the first of the three disconnected letters of the **Perspicuous Book** are innumerable. But all of its stations signify the stations of the Theophanic Self-

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Disclosure of the Presence of Divinity (*tajallīyāt haḍarāt al-ulūhīya*), which are those stations referrable to the Primal Will (*mashīʾa al-awwalīya*). As others among the sages and the folk of the Divine Realities have indicated, the letter ***alif*** (ا) represents the primal station of the Self-Disclosure of the Theophany of the Presence of Divinity. Whether the ***alif*** (ا) be taken for the One (*aḥad*) or God (*allāh*), it is the same. The letter ***lām*** (ل) instantiates the archangel Gabriel (*jibrāʾīl*) as the mediating Theophany of the Presence of Divinity. That ***lām*** (ل) rather than ***jīm*** (ج) has been placed as the medial letter here demonstrates the passivity of the locus of this Theophany in relation to the One before it—namely, in Its Manifestation as an *angelophany*—since Gabriel is held by some as the Active Intellect of the sublunary realms and so the **Angel of Revelation**, who is the **Angel of humanity** and thus the progenitor of the material realm. As for the ***mīm*** (م): this is the **Station of the One Praised** (*maqām al-maḥmūd*) and so is the **Muḥammadan Reality** (*ḥaqīqa muḥammadīya*). All three letters refer to the Reality of a **Single Thing** (*shayʾī wāḥid*)[15] Who is the **Perfect Human** (*insān al-kāmil*). In His own commentary on this **Sūrah**, the Primal Point says the ***alif*** (ا) refers to Muḥammad, the ***lām*** (ل) to ʿAlī (ع) and ***mīm*** (م) to Fātima (ع). And in the third verse of the **Chapter of the Sun** (*sūrah al-shams*) of the **Book of Guidance** (*kitāb al-hudā*),[16] we said:

> **...Alif–Lām–Mīm** is an [acrostic] cipher for [the] *logoic*-Word, *to God belongs Dominion* (اَللّٰهُ لَهُ مُلْكُ) (*allāh lahu mulk*), which corresponds in number [191] to three among [the names of] the **Names of All-Things**: **1.** *al-nāfis* (اَلنَّافِسُ), 'the Breather', **2.** *al-nāqim* (اَلنَّاقِمُ), 'the Execrator/the Avenger', and **3.** *al-qāfī* (اَلْقَافِي), 'the Enveloper'! And, thirdly, the ***alif*** (ا) points to the **Exclusive Oneness** of God (*aḥadīya*); the ***lām*** (ل) points to the **Banner of God** (*liwāʿ allāh*), signifying the powers of God, Its realms, Its angels—infinite; and the ***mīm*** (م) is the **station of Praise** (*maqām al-maḥmūd*), that is, the **Muḥammadan Reality** (*ḥaqīqa muḥammadīya*)! And know that the number eight (**8**) and eleven (**11**), in themselves, symbolize the **Greatest Name of God**, glorified and exalted be It! And, fourthly, the ***alif*** (ا) is the standing (*iqāma*) of the worshipper and the

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Mystery of the **Ocean of the Exclusive Oneness** (*baḥr al-aḥadīya*) in the **heavens of the Inclusive Unity** (*samāwāt al-wāḥidīya*) by the rapturous attraction of the Divine Names and Attributes! And the ***lām*** (ل) is the bowing of the worshipper (*rukūʿ*) and the Mystery of the **Depth of the Divine realm** (*kunh al-lāhūtīya*), the **Abyss of the Empyreans of power** (*lujja al-jabarūtīya*), the **lights of the angelic realm** (*anwār al-malakūtīya*), and the **separation and conjunction** of the **Mighteous realm** (*farq wa jamʿ al-ʿaẓamūtīya*) in the witnessing of a Light Illuminating from the **Talismanic-Temple of the Divine Tablets** (*haykal al-alwāḥīya*)! And the ***mīm*** (م) is the prostration (*sujūd*) of the worshipper and the Mystery of the **unveiling of the glorifications of the Divine Lordship** (*kashf subuḥāt al-rubūbīya*)[17] by the extinguishing of the lamp of rationality in the **Encounter with the Rising Dawn of the Divine Pre-Eternity** (*ṭalʿat al-ṣubḥ al-ilāhīya al-azalīya*) in the abiding of the **station of the one lorded over** (*bi'l-baqāʾ al-maqām al-marbūbīya*) within the life of death and the death of life before the **Tree of the Dualitudinal Divine Reality**! [meaning, the world and the hereafter, the seen and the unseen]...

Now, when the three letters are added together, the *abjad* numerical value of ***A-L-M*** (ا ل م) (***alif lām mīm***) is seventy-one (**71** = **A**/1 + **L**/30 + **M**/40) which corresponds to the **Gate of God** (باب الله), *bāb'ūllāh*, such that the spirit (*rūh*) of the **Gate of God** was Muḥammad (ص), the soul (*nafs*) was ʿAlī (ع), and His heaven (*samāʾ*) was Fātima (ع). So understand!

2:

﴿ذٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ﴾

dhālik al-kitāb lā rayba fīhī hudan lil-muttaqīna

That is the Book—no doubt in it! Guidance for the Godwary/God-conscious!

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Commentary: In the outward sense, the exegetes say: *"That is the Book—there is no doubt in it."* Yet the gnostics pause at the demonstrative: ذٰلِكَ (*dhālik*)—*that*. Why "*that*"? The **Qurʾān** is *present*. The recitation is audible. The scripture is in hand. Why does the speech not say *hādhā al-kitāb* (*this* is the **Book**)? Because the referent is not exhausted by parchment. It is the *distal demonstrative* as ontological elevation. In Arabic rhetoric, the distal demonstrative may denote physical *distance*, *rank* and *elevation*, or metaphysical transcendence. Here, the "distance" is not spatial. It is ontological because here *dhālik* (ذٰلِكَ), "that," gestures toward a Reality whose locus is beyond the plane of ink and sound. It indicates the **Book** in its supreme station as the **Well-Preserved Tablet** (*al-lawḥ al-maḥfūẓ*), the archetypal **Qurʾān**, the **Mother of the Book** (*umm al-kitāb*). But in the esoteric unveiling of the **People of the Cloak** (*ahl al-kisā*) and those who walk their Path, that archetypal Book is not merely inscribed in heaven. It is embodied—or, as we phrase it, *embodified*. Thus one interpretation says that here *dhālik* (ذٰلِكَ), "that," refers to the **Ariser** (*al-qāʾim*) while that of the Primal Point in His commentary has it as the Shīʿa of Muḥammad as the inscription (*kitāb*) of His Will (*mashīʾa*).

So know you, O dear brother, that the **Book** is in fact the **Perfect Human** (*al-insān al-kāmil*). Some say that the Prophet (ص) said, *I am the* **Qurʾān** *speaking*! And the **Commander of the Faithful** (ع) said, *I am the* ***Speaking Book*** *of God*![18] Thus, the gnostic reading unfolds the written **Qurʾān** as the **Silent Book** (*kitāb al-ṣāmit*) whereas the Perfect Human is the **Speaking Book** (*kitāb al-nāṭiq*). Hence, the Imām is the walking **Qurʾān**. So when the verse declares:

﴿ذَٰلِكَ ٱلْكِتَابُ﴾

dhālik al-kitāb

***That* is the Book!**

It points to the Reality in whom the Divine Speech becomes flesh of meaning and bone of wisdom—the *insān al-kāmil*, the Imām, the *walī allāh*. For the **Qurʾān** in its fullness is not *mere* text; it is a living totality of Divine Names. And the locus wherein all Names are gathered without contradiction is the Perfect Human. Thus, in this reading, *dhālik* (ذٰلِكَ), "that," is a gesture *upward*—to the transcendent station of the Muḥammadan Reality (*ḥaqīqa*

muḥammadīya)—and simultaneously *forward*—to the manifest Imām in each age Who is the Muḥammadan Reality Manifest.

﴿لَا رَيْبَ فِيهِ﴾

lā rayba fīhī

There is no doubt in it!

Now, doubt attaches to interpretation, to partial reading, to veiled intellect. But when the **Book** stands *embodified in* the Providential Guide of God (*walī allāh*), doubt collapses. Why? Because the written verse may be misunderstood. But the living Imām clarifies without ambiguity. Thus, "no doubt" refers not only to textual inerrancy, but to the *existential certainty* of the Divine Proof (*ḥujjat'ullāh*). The *walī* is the measure of Truth; by Him or Her meanings are weighed. In Shiʿite thought, the earth is *never* without a Proof. The **Book** without a living interpreter would be subject to *fragmentation* and a fragmented **Book** in interpretation is equivalent to a fragmented world. This is because the *insān kāmil* gathers dispersed meanings into unity. From this, we say the Book is the totality of Being, and from an Illuminationist lens *kitāb* is that in which realities are inscribed. The cosmos itself is a written tablet. The human being is a microcosmic codex. The Perfect Human is the comprehensive script in which **Majesty** (*jalāl*) and **Beauty** (*jamāl*), **Severity** (*qahr*) and **Mercy** (*raḥma*) are harmonized. Thus, *dhālik al-kitāb* (**That** *is the* ***Book***) may be read as *That Total Inscription*—that comprehensive Reality in whom the Divine Names are perfectly balanced—there is no fissure in Him/Her. Our own **Tree of Reality** model, with its convergence of attributes into the Mighty (*al-ʿaẓīm*) at the center, visually echoes this principle: the Names intersect in a singular locus of harmonized manifestation. The *insān al-kāmil* is that center. Here we should also note the paradox of the *distance* of *nearness*. The verse begins with distance—*that*. But the **Qurʾān** elsewhere says: *We are nearer to him than his jugular vein* (**Q. 50:16**). The Imām, too, is outwardly "distant" in rank, yet inwardly nearer than the self. Thus, *dhālik* ("that") signals exalted transcendence; *lā rayba fīhī* ("no doubt in it") signals intimate certainty. Here distance and nearness coincide in the Perfect Human.

In the unveiling of the Folk, the written **Qurʾān** is guidance, but the **Living Qurʾān** is the axis (*quṭb*). Thus, the *insān al-kāmil* is the **Book** in whom the Divine speech is fully legible.

So the verse whispers to the heart: **That** *Reality*—the comprehensive Imām, the Pole of the Age, the **Speaking Book**—in Him or Her *there is no doubt* for those who possess *taqwā*, *God-consciousness*. For only the *God-conscious* recognize the Proof when they behold Him or Her. But let us now deepen the same unveiling in the language of the Shaykh al-Akbar (the Light be upon him)—not merely as devotional gesture, but as metaphysical architecture. So when the verse proclaims: *dhālika al-kitāb lā rayba fīhī/**That** is the Book—there is no doubt in it*, and we have read *dhālika* as gesturing toward the Perfect Human, the Akbarian lens sharpens the ontological precision of that claim, because the "*kitāb*" is the total Self-Disclosure (*tajallī*). In Ibn ʿArabī's ontology, existence is nothing but the Theophanic Self-Disclosure *(tajallī*) of the Real (*al-ḥaqq*) within loci of manifestation (*maẓāhir*). The cosmos is not an independent entity; it is the unfolding script of Divine Names. Thus, the Well-Preserved Tablet is the level of the immutable archetypal-essences (*al-aʿyān al-thābita*), the world of Ideal Forms is their externalized inscription, and the human being is the comprehensive being and locus (*al-kawn al-jāmiʿ*). But it is the Perfect Human alone Who gathers all the Names without exclusion. Every other being reflects a Name partially. Only the *insān al-kāmil* mirrors the totality. In this sense, "*al-kitāb*" is *not* a bound volume—it is the comprehensive register of Divine self-articulation. And that register achieves full legibility only in the Muḥammadan Reality. Thus *dhālika al-kitāb/**That** is the Book* refers to the ontological Whole— the Reality in whom Being reads Itself completely.

But, then, why "That"? Because this is the station of the **Hidden Treasure**. Akbarian metaphysics pivots upon this ḥadīth qudsī: "*I was a Hidden Treasure and loved/desired to be known. Therefore, I created the world in order to be known*."[19] The Hidden Treasure corresponds to the **Exclusive Oneness** (*aḥadīya*)—the undifferentiated Essence beyond Names. Its first differentiation is the **Inclusive Unity** (*wāḥidīya*)—the level where the Names appear in multiplicity. The Perfect Human stands at the *barzakh* between these two: rooted in Essence, manifest in the Names. Thus "that" (*dhālika*) signals transcendence—the station of the **Hidden Treasure** beyond direct grasp. Yet that very transcendence is made knowable in the Perfect Human, Who is the supreme isthmus (*barzakh al-barāzikh*). The demonstrative therefore contains a double movement: *elevation beyond*, *disclosure within*.

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Now, in Akbarian thought, doubt (*rayb*) arises from multiplicity perceived without Unity. When forms are seen without their ontological root, confusion appears. But the Perfect Human is the locus of Unity in multiplicity and the Mirror in which the Names do not conflict. There is *no doubt in* Him or Her because He or She is the balance with God (*mīzān min ʿind allāh*). He or She is the measure by which the relative is reconciled with the Absolute. The **Qurʾān** says "*no doubt in it*" not merely as a moral reassurance, but as an *ontological declaration*: the comprehensive locus of Divine Self-Disclosure admits no fissure because it stands at the equilibrium of Essence and Manifestation. From this, the Muḥammadan Reality precedes creation. It is the **First Self-Determination** (*taʿayyun awwal*), the Logos through which all subsequent differentiation unfolds. As such, the cosmos is written through it, all the prophet-messengers derive from It, and the providential guides inherit from It. If the **Qurʾān** is the speech of God, which it is, and the Muḥammadan Reality is the first recipient of that speech in Pre-Eternity, then the Perfect Human is, as it were, the Living codex of that primordial address. In this reading, *dhālika al-kitāb*/***That*** *is the* **Book** points to the pre-temporal Logos manifest in time. The Perfect Human is also described by the Shaykh al-Akbar as neither purely divine nor purely created, neither Essence nor form, yet the isthmus through which each knows the other. He or She is the meeting point of Majesty and Beauty, transcendence and immanence, hiddenness and appearance: "the confluence of the Two Oceans" (*majmaʿ baḥrayn*) (**Q. 18:60**). And thus He or She is the **Book** in which the divine grammar is perfectly harmonized. Our **Tree of Reality** model—where Names converge centrally and radiate without mutual annihilation—visually articulates the same Akbarian logic: the center is not one attribute among others; it is the integrative locus of all. That integrative locus is the **Perfect Human**.

The verse continues:

﴿هُدًى لِّلْمُتَّقِينَ﴾

hudan lil-muttaqīna

Guidance for the Godwary/God-conscious!

With us, *taqwā* is not mere moral restraint or *piety*; it is ontological awareness—seeing every form as a locus of Divine Disclosure. Only those who have this interior

preparedness recognize the Perfect Human as the **Book**. Others see only ink, or only flesh. Instead, the *muttāqī*/God-conscious perceives the *tajallī* while the heedless (even if they be piously religious) perceives only the veil. Thus, with us **The Book** equals the totality of Divine Self-Manifestation; **That** equals its transcendent station beyond ordinary grasp; **No doubt** equals its ontological coherence at the *barzakh* of Essence and creation; **Guidance** equals recognition of this comprehensive locus by those who see through multiplicity.

And so the verse may be heard as saying: ***That*** *Comprehensive Reality*—the Muḥammadan Logos manifest in the Perfect Human—admits no ontological fracture. It is *guidance* for those who perceive Being as Divine Self-Disclosure.

That stated, in another sense the demonstrative "that" (*dhālika*) corresponds to the ***Primal Will-to-Be*** (*al-mashīʾa*). Before differentiation, before intention, before measure, there is sheer ontological inclination toward manifestation—the first stirring of Self-Disclosure within Ipseity. *Dhālika*/***that*** gestures beyond presence because the **Will** itself precedes specification. It is not yet directed; it is the primordial orientation toward Being. Just as "*that*" points beyond the immediately graspable, the **Will** stands beyond articulated form, the first luminous impulse in the unseen treasury. Once **Will** inclines, Intentional **Volition** (*al-irāda*) specifies. The **Book** here is not yet parchment; it is structured intention. The **Volition** gives direction to the **Will**. If **Will** is the oceanic stirring, **Volition** is its axis of purpose. Thus "the **Book**" at this stage is the determined orientation of Divine self-expression—the intentional grammar through which Being will unfold. The *kitāb* begins here as teleological ordering. Then negation marks boundary. "No" introduces **Determination** (*qadar*) through exclusion. **Determination** is measure—the delimitation by which possibility becomes proportioned reality. To say "*lā*" is to draw a contour; it separates *what shall be* from *what shall not*. Measure is the architecture of distinction. In this stage, **Divine Volition** receives its calibrated ratios. Infinity becomes patterned. Next doubt dissolves at the moment of **Authorized Judgment** (*al-qaḍāʾ*). This is the decisive **Authorization** whereby the measured form is affirmed into ontological certainty. When the verse declares "*no doubt*," it signals the execution of **Decree**. **Judgment** (*al-qaḍāʾ*) here is not juridical in the human sense; it is *existential ratification*. What was measured becomes

definitively *determined*. The ambiguity of multiplicity is resolved in **Divine Adjudication** (*al-qaḍāʾ*).

"*In it*" then corresponds to confirmation and **Realization** (*al-imḍāʾ*). **Realization** is the *sealing of decree* so that it becomes *operative*. The reality is now embedded within its locus. The pronoun "*in it*" therefore signifies containment and indwelling—the **Decree** entering its vessel. At this stage, the ontological script is no longer abstract; it is *confirmed* within the structure of manifestation. The form stands irrevocably ratified. Guidance next unfolds within temporality. This is the **Appointed Time** (*al-ajal*)—the *moment* when what has been confirmed becomes operative within lived existence. Guidance is not merely principle; it is unfolding across duration. Each decree ripens according to its appointed horizon. Thus *hudā* (guidance) corresponds to the *temporal disclosure* of what was eternally willed. The Path appears when its hour arrives. Finally, the **Inscription** (*al-kitāb*), the **Book**. *Al-kitāb* in its completed sense is the record of *realized decree* within the cosmos. "*For the God-conscious*" indicates the locus capable of reading the **Inscription**. The **Book** becomes fully legible only in the prepared heart. Here the cycle completes: what began as **Primal Will-to-be** culminates as **Inscribed Reality**—*read*, *embodied*, and *enacted* by those aligned with the Divine measure. The *muttāqī* is therefore the Living Tablet upon which the **Decree** becomes intelligible. Thus the verse may be seen as encoding the entire arc of ontological procession. The spoken verse mirrors the structure of *becoming*. As such, the Qurānic phrase is not only semantic declaration; it is metaphysical diagram—a condensation of the descent from **Hidden Will** to Manifest Inscription. And in the **Perfect Human**, this entire procession stands gathered without fragmentation, read in one luminous glance.

Now, the *muslim* (submitter) submits, the *muʾmin* (believer) believes, and the *muttaqī* (Godwary/God-conscious) has become existentially configured by the Reality toward which belief points. Submission enters the body, faith enters the heart, but *taqwā* penetrates and reorganizes the entirety of being. In conventional terms, while the *muttaqī* may not usually be identified with the *ʿarif* (gnostic), within the Qurʾānic economy the *muttaqī* appears closer to the station of gnosis than the mere *muʾmin*. For *īmān* may begin the journey, but *taqwā* increasingly names its existential realization. This is why **al-Baqara** opens not with the *muʾminūn* (believers) but with the *muttaqūn* (Godwary/God-conscious), and why *īmān*

itself appears as one attribute of the Godwary, not the reverse. Grammatically and structurally, *taqwā* is therefore the wider horizon such that, in our reading, true *taqwā* is *ʿirfān* (gnosis) itself. And although *taqwā* derives from *wiqāya* (protection, guarding, preservation), we further disclose it through *itqān*: perfection, mastery, exactitude, and consummate realization. Thus sustained Godwariness culminates in existential precision.

Then:

3:

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

alladhīna yuʾminūna bi-l-ghayb wa yuqīmūna al-ṣalāt wa mimmā razaqnāhum yunfiqūn

Those who believe in the Unseen, and they establish the prayer, and from what We have provided them they expend!

Commentary: If *dhālika al-kitāb* is the Perfect Human (*al-insān al-kāmil*) as the **Living Qurʾān**, and if the Book is the comprehensive register of Divine Self-Disclosure, then the qualities of those who receive guidance must themselves describe modes of ontological receptivity to the *tajallī*. Thus the Qurʾān immediately turns from the Reality of the Book to the constitution of the one capable of reading it. Hence now the unseen (*al-ghayb*) is not merely invisible entities, future events, angels, *jinn*, or hidden decrees. Rather, in the language of unveiling (*kashf*), *al-ghayb* is the concealed depth of Being itself before manifestation. It is the Hidden Treasure (*al-kanz al-makhfī*) before the self-disclosures of the Names become crystallized in forms. Thus belief in the unseen is not assent to abstraction; it is ontological fidelity to the Invisible Root of all manifestation. The heedless perceive only surfaces, but the *muttāqī* perceives every form as a veil over an abyss of Divine hiddenness. Therefore, the true believer sees the cosmos as symbolic translucency rather than inert objectivity. Every existent becomes *āya*/sign because every existent is a locus of Divine concealment.

Thus the verse describes not merely moral believers but metaphysical visionaries. To "believe in the unseen" is to recognize that the visible world possesses no independent

self-subsistence. The world is the outward script of an inward Reality. In Akbarian language Existence/Being is Imagination within Imagination (al-*khayāl fī al-khayāl*),[20] but imagination grounded in the Real. The *muttāqī* therefore inhabits the world sacramentally. Mountains, bodies, histories, languages, and revelations are not ultimate realities; they are theophanic disclosures of what forever exceeds Disclosure. Hence the believer lives in perpetual awareness of ontological depth. Then:

﴿وَيُقِيمُونَ ٱلصَّلَاةَ﴾

wa yuqīmūna al-ṣalāt

And they establish the prayer!

Notice the verse does not merely say "they pray." It says they *establish* (*yuqīmūna*) the prayer. Establishment implies vertical stabilization. Prayer is therefore not ritual alone but the re-erection of the axis (*quṭb*) between heaven and earth. *Ṣalāt* is the reconstitution of primordial alignment. The human being in dispersion is centrifugal multiplicity; the prayer re-centers the fragmented self around the Divine Pole. Thus *ṣalāt* is metaphysical recollection (*dhikr*) against ontological forgetfulness (*ghafla*).

In our reading, the prayer is the movement whereby the microcosm returns toward its archetypal center. Bowing (*rukūʿ*) signifies the surrender of individuated will before the Cosmic Measure (*mīzān*), while prostration (*sujūd*) signifies annihilation (*fanāʾ*) within the Root of Being itself. The forehead touches earth because humanity originates from dust; but the consciousness within the prostrating one belongs to the Breath of the All-Merciful (*nafas al-raḥmānīya*). Thus *ṣalāt* unites the lowest and highest poles of existence within a single gesture. It is therefore the liturgical enactment of the *barzakh*. Then:

﴿وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

wa mimmā razaqnāhum yunfiqūn

And from what We have provided them they expend!

Provision (*rizq*) here is not reducible to wealth. All existence is provision. Intellect is provision. Beauty is provision. Knowledge is provision. Breath itself is provision. Since all things are *tajallīyāt* (theophanic self-disclosures), every gift is in truth Divine Self-Disclosure temporarily entrusted to a locus. Thus expenditure (*infaq*) is not charity alone but ontological circulation. Hoarding is metaphysical ignorance because it mistakes delegated manifestation for independent possession. The gnostic spends because he or she sees no ownership but God's. *Infaq* is therefore the restoration of flow (*sirāya*) within Being. The miser arrests circulation and thereby falls into the illusion of separateness. This is capitalism and the present human political economy. Thus in the Bayān (**11:9**) the buying and selling of the Four Elements (Air, Fire, Water and Earth) has been prohibited, because what is truly God's and created by It cannot be legitimately bought or sold when it has been *already-always* freely bestowed.

Then the next verse ascends:

4:

﴿وَٱلَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ﴾

wa alladhīna yuʾminūna bimā unzila ilayka wa mā unzila min qablika wa bi-l-ākhirati hum yūqinūn

And those who believe in what has been sent down unto thee and what was sent down before thee and concerning the Hereafter/Finality, they possess certainty!

Commentary: This is not merely ecumenical acknowledgment of previous revelations. Rather, Revelation itself is one continuous descent (*tanazzul*) of the single Logos through differentiated historical mirrors. The prophetic cycles are multiple crystallizations of the one Muḥammadan Reality (*al-ḥaqīqa al-muḥammadīya*). Thus Adam, Noah, Abraham, Moses, Jesus, Muḥammad (ع) and the Primal Point are not isolated figures but modalities of one primordial Light refracted through differing dispensational forms.

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Hence Revelation is one river with many channels. To affirm one Revelation while denying another is metaphysical fragmentation. Every authentic Revelation is a Disclosure of the same Hidden Treasure through varying symbolic grammars. The outward forms differ because the loci differ, but the inward Source remains singular. Thus the *muttāqī* perceives unity through prophetic multiplicity. Then:

﴿وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ﴾

wa bi-l-ākhirati hum yūqinūn

And concerning the Hereafter/Finality they possess certainty!

Now certainty (*yaqīn*) is above belief. Belief may still contain conceptual mediation, but certainty is unveiled immediacy. The *ākhira* is not merely chronological futurity after bodily death. It is the inward dimension of Reality already present beneath appearances. The world itself is the outer husk (*qishr*), while the *ākhira* is the inward kernel (*lubb*). Thus the gnostic already lives in the *ākhira* while embodied in *dunyā*. Death merely removes opacity.

Hence the people of certainty perceive temporality itself as symbolic compression of eternity. The Resurrection (*qiyāma*) is not only future apocalypse but the perpetual uprising of Reality from concealment into disclosure. Every unveiling is a minor resurrection. Every recognition of the Real through forms is *qiyāma* in miniature.

5:

﴿أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ﴾

ulāʾika ʿalā hudan min rabbihim wa ulāʾika hum al-mufliḥūn

Those are upon a guidance from their Lord, and those—they are the felicitous!

Commentary: Now this verse returns to the distal demonstrative once more: ***ulāʾika*** (أُولَٰئِكَ), "those." Just as ***dhālika*** (ذَٰلِكَ) at the beginning of the Sūrah indicated transcendence by ontological elevation rather than spatial remoteness, so here ***ulāʾika*** marks the station of

those who have become elevated through conformity to the architecture of Divine Self-Disclosure (*tajallī*). The Qurʾān does not merely say "they are guided." Rather, it places them *upon* guidance: *ʿalā hudan* (عَلَىٰ هُدًى). This preposition is decisive. Guidance here is not a fleeting inspiration, nor an accidental intuition, nor mere moral opinion. It is a mount, a support, a throne, an ontological footing. They stand upon guidance because guidance has become their very mode of being. Thus *hudā* (guidance) here signifies not external instruction alone but existential orientation within the order of Reality itself.

In the outward exegesis, the verse simply praises the believers previously described. But among the Folk of Unveiling (*ahl al-kashf*), the matter is subtler. For those who believe in the unseen (*al-ghayb*), establish the prayer, expend from Divine provision (*rizq*), affirm the continuity of Revelation, and possess certainty concerning the Hereafter/Finality have progressively conformed themselves to the structure of Being as Divine Self-Manifestation. They no longer inhabit fragmentation. They have become harmonized mirrors. Thus they stand "upon guidance" because they stand upon the axis (*quṭb*) of ontological equilibrium itself and so are the mirrors of God (*marāyā allāh*).

And know that guidance (*hudā*) possesses degrees. The first guidance is outward indication (*dalāla*), whereby the prophets and scriptures direct humanity toward Truth. The second is existential enabling (*tawfīq*), whereby the servant becomes inwardly capable of actualizing what has been indicated just as Mūsā al-Kāẓim (ع) says to His disciple Hishām ibn al-Ḥakam: "*O Hishām, verily God has placed Two Proofs* (*ḥujjatayn*) *over humans: an Outer Proof and an Inner Proof. As for the Outer Proof, they are the messengers, the prophets and the Imāms; and as for the Inner, they are the hiero-intelligences/nexal consciousnesses* (*al-ʿuqūl*)."[21] Therefore, the highest guidance is unveiling (*kashf*), wherein the Real Itself becomes the Guide through Itself unto Itself. At this station, the servant no longer merely follows signs; he or she perceives all things *as* signs. Guidance ceases to be directional and becomes all-encompassing luminosity. Thus the phrase:

﴿عَلَىٰ هُدًى مِّن رَّبِّهِمْ﴾

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ʿalā hudan min rabbihim

Upon a guidance from their Lord!

This contains a profound metaphysical secret. The guidance proceeds specifically "from their Lord" (*min rabbihim*)—meaning, the specific Name and Attribute to which they are lorded over by (*marbūb*) and which acts as *their Lord*. This is also due to the fact that *rabb* in the language of realization is not merely "master" in the juridical sense. It is the Divine Name signifying nurture, unfolding, gradual perfection, and ontological cultivation. The Lord is the One Who brings each thing from latent potentiality into the completion of its form—that is, the form constituting a specific locus of Theophanic Self-Disclosure (*tajallī*). Thus every existent possesses a lordly trajectory (*sayr rubūbī*) that is uniquely its own as the locus of Manifestation for a Theophanic Self-Disclosure of the One without Peer or Equal. The seed moves toward the Tree; the embryo toward maturity; the soul toward unveiling; the cosmos toward the realization of its hidden meanings.

Hence their guidance *is* "from their Lord" because it corresponds to the unique mode whereby the specific Divine Name turned to them seeks completion within them as the Face of God (*wajh allāh*) turned unto them—the direction (*wajh*) of their onticity (*kaynūnīya*). Thus guidance is individualized *tajallī*. No two disclosures are identical or ever repeat themselves because no two loci are identical, for "*each day It is upon some* [new] *task*" (**Q. 55:29**). Thus every saint (*walī*), every prophet, every messenger, every realized one, every point, every mirror manifests a singular coloration (*talwīn*) of the One Light: the Light of lights, the Real!

Now from this perspective, the servant stands "upon guidance" only insofar as he or she has become aligned with the ontological current of the Divine Names. Misguidance is not merely moral error; it is existential dislocation—a perception of multiplicity severed from Unity. Guidance therefore is the restoration of things to their principial root. The guided one sees through forms without negating forms. Multiplicity remains, but it is transparent to the One, hence why the Commander of the Faithful says (ع), "knowledge is a Single Point that the ignorant have multiplied."[22] The wise perceive knowledge as a Single Point, putting each thing in its proper place, without multiplying the Reality of the Single

whilst also perceiving the diffusion of the Point of Singularity into multiple forms—like the letters that all emerge and derive from a single point as its singular but manifold articulation. This is why the verse then concludes:

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

wa ulāʾika hum al-mufliḥūn

And those—they are the felicitous!

The emphatic pronoun *hum* (هُمْ) is restrictive. It indicates exclusivity: *they* and none other truly attain *falāḥ* (felicity). But what is *falāḥ* (فلاح)? The outward meaning is success, prosperity, salvation. Yet the root ***f-l-ḥ*** originally signifies splitting, cleaving, tilling the earth. The *fallāḥ* is the cultivator who breaks open the soil so hidden life may emerge. This is no accident.

The Qurʾān here subtly indicates that true triumph is not accumulation but ontological opening. The soul must be broken open like earth before the hidden seed of the Divine Trust may emerge. Thus the *mufliḥūn* are those in whom the **Hidden Treasure** flowers into Manifestation. They have tilled the soil of the self through remembrance, prayer, unveiling, expenditure, struggle (*jihād*) and certainty until the latent Divine Image hidden within Adamic clay becomes luminous.

From another perspective, *falāḥ* signifies deliverance from constriction into vastness. The heedless self remains imprisoned within separative individuation, imagining autonomy and ownership. But the realized one passes beyond the illusion of isolated selfhood into the spaciousness of *tawḥīd*. Thus triumph is not egoic victory but annihilation (*fanāʾ*) of fragmentation within the Real. And because the root of *falāḥ* concerns cultivation, the verse secretly returns to the symbolism of earth and heaven already implied throughout the Sūrah. Humanity is earthly in form yet heavenly in spirit. The *muttāqī* tills the earth of embodiment through the rain of Revelation until the hidden garden appears. Thus the *mufliḥ* is literally the one in whom the Divine Seed successfully germinates—and so they are

in a state of happiness, of *felicity*—they have produced their Garden (*janna*) which is their Paradise (*firdaws*). In our own language, these are the ones who have restored the *barzakh* between transcendence and manifestation. They neither dissolve multiplicity into abstract unity nor become imprisoned within multiplicity severed from unity. Rather, *they stand upon guidance* because they stand within the equilibrium *of tajallī* itself. Thus the verse may be heard as saying: Those who have become existentially aligned with the hidden architecture of Divine Self-Disclosure stand firmly upon the unfolding guidance of their Lordly determination; and those are the ones in whom the hidden seed of Reality has broken through the soil of contingent existence into the harvest of unveiled Unity, which is felicity (*falāḥ*)!

6:

Then comes the contrast:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

inna alladhīna kafarū sawāʾun ʿalayhim a-aʾandhartahum am lam tundhirhum lā yuʾminūn

Verily, those who have covered over (*kafarū*)—**it is equal unto them whether thou warnest them or warnest them not: they shall not believe!**

Commentary: *Kufr* in its root means covering, concealing. The *kāfir* is not merely a doctrinal unbeliever but one who veils Being from itself through attachment to surfaces. Thus disbelief is ontological opacity. The *kāfir* sees forms but not *tajallī*. He or she sees multiplicity without Unity. He or she mistakes the shadow for self-subsisting substance. Hence warnings avail him or her not because his or her condition is not informational deficiency but existential closure.

Here the discourse has also turned from the folk of *taqwā* and existential receptivity toward another anthropological possibility altogether: not mere ignorance (*jahl*), but ontological occlusion. The Qurʾān does not say merely "those who disbelieve" in the shallow confessional sense later polemics often imposes upon the term. As we said, the root ***k-f-r***

signifies *covering, burying, concealing, veiling*. The *kāfir* is thus not simply one lacking information, but one in whom the primordial luminosity of recognition (*maʿrifa*) or gnosis has become sedimented beneath layers of fixation, egoic investment, fear, habit, ressentiment, ideology, or juridical hardening. Thus *kufr* is metaphysically prior to doctrinal unbelief because it is an existential condition. For us, the people of Hot Air and those aligned with them have exemplified this *kufr* at every turn.

One may possess immense learning or erudition and still remain among the *kuffār* in this deeper sense. Indeed, the most dangerous veils are often woven from intelligence itself once intelligence ceases to remain transparent to Being and the subject inverts into an Iblīsian phenomenon. For the intellect then no longer functions as mirror (*mirʾāt*) but as wall. It ceases to disclose and begins instead to defend. Hence why the verse immediately follows the discussion of the *muttaqūn*. The former are porous to *tajallī*; the latter (the *kuffār*) have become sealed systems unto themselves.

The phrase:

﴿سَوَاءٌ عَلَيْهِمْ﴾

sawāʾun ʿalayhim

It is all the same unto them!

is chilling in its implications. For this equality is not Divine indifference but existential inertia. The warning no longer penetrates because the structure of receptivity itself has collapsed. The heart has become overcoded by prior commitments to selfhood. Thus Revelation strikes the exterior surface but no longer enters the interior chamber. This is why the verse does not deny the objective truth of the warning. Rather, it describes the condition of the receiver. And the subtlety here is immense. For many imagine disbelief to arise primarily from lack of evidence. But the Qurʾān repeatedly presents another possibility altogether: there exists a mode of consciousness in which evidence itself becomes metabolized by the ego into further resistance. Light becomes fuel for negation. We have personally experienced this among assorted subjects over time. Thus:

﴿أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ﴾

a-aʾandhartahum am lam tundhirhum

Whether thou warnest them or warnest them not!

does not negate prophetic responsibility. Rather, it reveals that guidance is not coercive transmission of information. The prophet discloses; he or she does not violate ontological freedom. *Tajallī* invites but does not compel. For if unveiling were forced externally, there would be no human station, no existential drama, no polarity between concealment and disclosure.

Now from the perspective of the Folk of Realization, warning (*indhār*) is not merely moral admonition concerning reward and punishment. It is ontological interruption. The Mirror of God appears to destabilize fixation itself. He or She warns humanity against mistaking sedimented forms for Reality. Thus every genuine Revelation threatens institutions, hardened identities, inherited symbolic closures, egoic sovereignty, and the illusion of autonomous selfhood. This is why resistance often becomes so violent as it did with the Qājārs against the Bābīs during the inception of the Manifestation of the Bayān or the Quraysh with Muḥammad (ع) and the early Muslims at the beginning of the Revelation of the Criterion (*al-furqān*). For the *kāfir* senses—often unconsciously—that true Revelation would require not mere behavioral adjustment but ontological death. The ego hears in the prophetic call the possibility of its own annihilation. Hence denial—which is negation (*nafy*)—becomes the existential self-preservation of the denier. And here one encounters a reality visible across history, including within one's own lived experience.

For there are situations wherein one discovers that no amount of clarification, evidence, legal precision, explanation, contextualization, philological rigor, or symbolic exposition alters the disposition of certain interlocutors. The issue is no longer informational. One is dealing instead with fixed narrative architectures already sealed against disclosure. Every attempt at clarification becomes reabsorbed into the hostile system itself. Explanation becomes "proof" of guilt. Nuance becomes evasion. Symbol

becomes pathology. Metaphysics becomes "madness." Interiority becomes "cultism." The warning itself becomes incorporated into the structure of refusal. At that point one begins to understand this verse existentially rather than abstractly. For the Qurʾān here describes not merely ancient opponents of prophecy but a perennial structure of consciousness. There exists a threshold beyond which the egoic structure no longer permits transformative encounter because its entire identity has become invested in maintaining closure.

In Lacanian terms, the verse describes the subject who has become fully sutured into a closed symbolic order such that no signifier from outside the existing structure can be metabolized as transformative truth. The warning (*indhār*) arrives, but the subject's egoic-symbolic consistency depends precisely upon misrecognition (*méconnaissance*), so the message is either neutralized, re-coded, or rejected in advance. Here, thus, "it is all the same unto them..." means that the signifier no longer functions as rupture. In these terms, Revelation fails to traverse the fantasy.[23] As such, the *kāfir* here is not merely an "unbeliever" but the subject who cannot permit the destabilization of the symbolic coordinates constituting the ego. The prophetic call threatens the subject's imaginary coherence and relation to *jouissance* (enjoyment), so resistance becomes structurally necessary. Hence evidence changes nothing, warning changes nothing, clarification changes nothing, because the issue is not informational deficiency but libidinal investment in the existing symbolic order. The prophetic voice appears as traumatic Real. And rather than allowing symbolic reconstitution through that encounter, the subject defends against it by foreclosure, denial, projection, or repetition. One could even say the warning is heard precisely as noise because the subject has already unconsciously decided what counts as reality before the warning arrives.

7:

﴿خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

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khatama allāhu ʿalā qulūbihim wa-ʿalā samʿihim wa-ʿalā abṣārihim ghishāwatun wa-lahum ʿadhābun ʿaẓīm.

It is that God has sealed over their hearts, and over their hearing; and over their sights is a veil (*ghishāwa*)**; and for them is a tremendous chastisement!**

Commentary: The sealing (*khatm*) here is not an arbitrary act of predestinarian tyranny, as though the Real suddenly and capriciously blinds creatures who otherwise sought guidance. Rather, the seal is the final ontological coagulation of an imposture repeatedly chosen before the Theophany (*tajallī*) of the Real. Every unveiling presupposes receptivity, and receptivity itself is a mode of onticity. Thus when the soul continually flees disclosure, rejects the imperative of transcendence, and retreats into the inertia of its own egoic self-enclosure, the very organs of metaphysical perception become inverted against their primordial function. The heart (*qalb*), created as the organ of perpetual overturning toward the Real, becomes fixed; the hearing (*samʿ*), created to receive the Address (*khiṭāb*), becomes saturated by noise and incapable of auditioning the subtle imperative descending from the Unseen; and the sight (*baṣar*), created as the outward mirror of inner vision (*baṣīra*), becomes covered by a veil (*ghishāwa*) cast by habituation to appearances. What is described, therefore, is the terminal phenomenology of spiritual calcification.

Notice that the verse begins with the heart before the hearing and only then moves to sight. The hierarchy is exact. The heart is the center of ontological orientation; hearing is the intermediary receptacle of Revelation; sight is the lowest and most externalized register. One first refuses inwardly, then ceases to hear, and finally becomes unable even to see what stands manifest before one. The seal thus descends through the total architecture of consciousness. This is why elsewhere the Qurʾān repeatedly insists that blindness is not blindness of the eyes but blindness of the hearts within the breasts. The outward eye merely ratifies an inward foreclosure already consummated.

The expression "*wa-ʿalā abṣārihim ghishāwatun*" is itself subtle. The seal (*khatm*) is directly attributed to God upon the heart and hearing, yet the veil over sight is expressed almost impersonally, as though the veil precipitates naturally from the condition itself. In other words, once the inward axis has been sealed, phenomenal reality itself becomes

opaque. Creation no longer discloses signs (*āyāt*); it becomes flattened into brute materiality, sociological instinct, ideological reflex, and psychic projection. The cosmos ceases to be a theophanic panorama (*mashhad*) and becomes a carcass of surfaces. This verse also discloses one of the terrifying mysteries of repetition. Every act of denial engraves form upon the soul. Actions sediment into disposition; disposition hardens into nature; and nature, once crystallized, becomes fate. Hence the seal is not merely punitive. It is revelatory. The soul is finally shown to itself as what it has made itself into. Divine judgment here is identical with ontological disclosure. The Real merely ratifies the trajectory the being itself insisted upon. The "seal of God" is thus simultaneously mercy and wrath: mercy because Reality refuses indefinitely to violate the integrity of creaturely volition, and wrath because the soul is abandoned to the closure it has chosen.

One may also read the verse according to the metaphysics of theophanic inversion. The same Divine Self-Disclosure (*tajallī*) which softens one heart petrifies another. The sun that melts wax hardens clay. Revelation does not produce opacity *ex nihilo*; rather, it exposes latent structure. Thus the Qurʾān is simultaneously guidance and misguidance depending on the ontological preparedness of the recipient. The disbeliever (*kāfir*) is literally one who covers over (*kafara*), and therefore the punishment mirrors the act itself: because he covered over Reality, Reality now covers over him. The chastisement emerges from the inner logic of the act. Every denial secretly invokes its own veil. There is also here a profound phenomenology of resentment. Many souls do not reject truth because evidence is absent, but because disclosure threatens the sovereignty of the constructed self. To encounter the Real is to risk annihilation of the idol one has made from ideology, reputation, tribe, career, or ego. Hence the seal often follows prolonged exposure to truth rather than ignorance of it. The most violent denials frequently arise closest to disclosure itself. Pharaoh (ل) saw the signs repeatedly. Iblīs (ل) spoke directly before the Divine Presence. Yet proximity without surrender intensifies damnation, because the ego begins weaponizing intelligence itself against unveiling.

In this lies one of the bitter secrets of spiritual history: institutions, clerical apparatuses, ideological collectives, and even entire civilizations may continue speaking the language of transcendence while becoming internally sealed from it. They hear the

words but no longer audition the Reality within the words. Their discourse survives after their metaphysical receptivity has died. The shell remains while the living kernel withdraws. Thus sealing is not merely atheism. Often it appears clothed in piety and belief. The tremendous chastisement (*ʿadhābun ʿaẓīm*) is therefore not only eschatological punishment after death. It begins in the very condition described. To live sealed from Reality is already hell in principle, because existence becomes enclosed within the suffocating prison of the fragmented ego cut off from the infinitude of the Real. Such a being wanders through a cosmos emptied of transparency, incapable of wonder, incapable of awe, incapable of metaphysical hearing. The punishment is proportionate to the closure: the soul becomes trapped inside the dimensions it itself chose not to transcend. Think of a straitjacketed bureaucrat or systems and individuals that operate that way.

﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ﴾

God hath sealed their hearts!

Again, the seal does not descend arbitrarily. It is the finalization of repeated self-closure. The human being first covers over reality; eventually the covering itself solidifies into existential incapacity, since God Self-Discloses to every thing in itself, by itself, by virtue of that thing's own capacity such that a given thing's capacity and preparedness determines the mode of Disclosure to it. And this reveals one of the deepest metaphysical principles in the Qurʾān: freedom itself generates ontology. Repeated acts of orientation crystallize into modes of being. One becomes what one repeatedly chooses to see, hear, refuse, and be. Thus *kufr* is not merely false opinion. It is sedimented orientation against Disclosure. From this perspective, this verse also reveals the danger of juridical and psychological fixation severed from living *tajallī*. Once the Breath of Manifestation voluntarily becomes hardened into dead form, the soul no longer hears. The warning becomes indistinguishable from noise because articulation itself has ceased to remain alive within the hearer. Hence the verse is not finally about condemnation. It is about tragedy. The tragedy that consciousness can become so enclosed within itself that even Revelation appears as threat rather than mercy. And this is why the prophets, *awliyāʾ*, gnostics,

visionaries, and metaphysicians across history so often appear isolated. Not because Reality is absent, but because most people desire stabilization more than unveiling. For unveiling burns. It unsettles worlds. It destroys prior identities. It tears open inherited symbolic securities. Thus the *muttaqī* trembles before Disclosure and becomes transformed. But the *kāfir* encounters the same Disclosure and hardens against it. The Light descends equally. The difference lies in the mode of reception.

Thus the *sealing* and the *veiling* is self-generated, and not something God imposes on anything, since God only Discloses to a thing according to what that thing is in itself such that if it be in a state of expansion (*basṭ*) towards Reality, it attains security (*īmān*) and translucency, whereas if it deliberately covers itself (*kafara*) from the Reality, it contracts (*qabḍ*) before It—hence seals itself *from* It—and so has become a coverer (*kāfir*) of itself before It and all else. So the seal belongs to God inasmuch as all ontological actualization belongs to God, yet it belongs to the creature inasmuch as the mode of receptivity determining that actualization has been freely habituated by the creature itself—and such is where the matter is in between the two (*al-amr bayna al-amrayn*)[24] because where Affirmation (*ithbāt*) corresponds to luminosity and ontological participation; for its part, negation (*nafy*) corresponds not to pure non-being, but to **self-negating contraction**. Therefore, hell itself (*jahannam*) is not externally imposed torment but the experiential condition of radical contraction before the Infinite, so understand!

8:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ آمَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ﴾

wa-mina al-nāsi man yaqūlu āmannā bi-allāhi wa-bi'l-yawmi al-ākhiri wa-mā hum bi-muʾminīn

And among humankind are those who say: "We have attained security/we believe (*āmannā*) in God and in the Last Day," yet they are not those possessing security/belief (*muʾminīn*)!

Commentary: Having described the metaphysical petrification of outright denial (*kufr*), the Qurʾān now turns toward a more subtle and therefore more dangerous condition: the

condition of divided consciousness, namely hypocrisy (*nifāq*). For the *kāfir* at least stands openly before his negation, whereas the hypocrite seeks simultaneously to preserve the symbolic capital of faith while withholding the existential surrender faith demands. Thus *nifāq* is not simply lying to others. It is ontological duplicity before Reality itself. It is the attempt to inhabit two incompatible orientations at once: outward, exoteric affiliation with transcendence coupled with inward allegiance to the egoic order of fragmentation.

Notice first the extraordinary precision of the verse. It does not say merely that "they lie," but rather: "they say (*yaqūlu*)." Speech here is itself the issue. Articulation has become severed from ontological participation. The tongue utters the Affirmation (*ithbāt*) of Light (*nūr*) while the being itself internally remains contracted in the negation (*nafy*) of fire (*nār*). Thus *nifāq* is fundamentally a rupture between logos and existence, between utterance and onticity. The hypocrite speaks faith but does not existentially inhabit it. The word "*āmannā*" ("we have believed" or more literally "we have attained security") remains external to the soul's actual mode of being. This is why the verse immediately negates their claim: "*wa-mā hum bi-muʾminīn*" ("yet they are not *muʾminīn*/believers"). The Qurʾān does not deny that they have spoken belief. It denies the ontological reality corresponding to the speech. For *īmān* is not reducible to verbal assent to some axiom, social identity, inherited affiliation, or juridical membership. *Īmān* is existential translucency before the Real. It is expansion (*basṭ*) toward Disclosure. It is the heart becoming permeable to *tajallī*. The hypocrite seeks the appearance of faith without consenting to its transformative fire. Hence the distinction between "*āmannā*" and "*muʾminīn*" in this verse is immense. One may claim security while remaining existentially insecure before Reality. One may invoke transcendence while remaining terrified of unveiling. One may even defend religion institutionally while inwardly fearing the annihilation of the constructed self demanded by genuine Disclosure. Thus the verse distinguishes between performed Affirmation and realized participation.

The mention of "God and the Last Day" is equally precise. God (*allāh*) signifies the Absolute Principle before which all idols dissolve, while the Last Day (*al-yawm al-ākhir*) signifies the final Disclosure wherein every concealment is stripped away and all beings encounter the Truth of what they have become—and that only ever occurs with the

Manifestation of God (*ẓuhūr allāh*) which is the *qīyāma* (Resurrection). To affirm both genuinely is therefore terrifying, because it means consenting in advance to the collapse of every false stabilization that the Manifestation of God brings with it. The hypocrite desires the symbolic comfort of transcendence without accepting the eschatological consequences of Divine Self-Disclosure. He wants salvation without transformation, proximity without annihilation, religion without unveiling, and God without an actual Encounter (*liqāʾ*). The tale of the 'Grand Inquisitor' in Dostoevsky's *The Brothers Karamazov* is extremely instructive to that end.[25]

Thus *nifāq* is fundamentally an attempt to *instrumentalize* transcendence for egoic preservation. The hypocrite does not necessarily reject truth intellectually. Often he fears it existentially. For true *īmān* threatens every sedimented identity: tribe, status, institution, ideological certainty, career, reputation, and even one's image of oneself as "religious" or "spiritual." Hence hypocrisy flourishes especially in environments where religion becomes social currency rather than living encounter. Once faith is transformed into institutional performance, doctrinal branding, juridical posture, or communal symbolism, *nifāq* becomes inevitable. The shell of transcendence survives while its ontological luminosity withdraws. The hypocrite therefore becomes the guardian of dead forms precisely because living *tajallī* threatens the stability of those forms. This is why *nifāq* in the Qurʾān is repeatedly treated as more spiritually perilous than overt disbelief. The *kāfir* may still encounter crisis through contradiction. But the hypocrite has already insulated himself from transformation by weaponizing the language of faith against faith itself. He uses affirmation as concealment. Speech becomes veil. Doctrine becomes armor against disclosure. Piety itself becomes the final refuge of ego.

The verse also reveals a profound metaphysics of fragmentation. The hypocrite exists in a condition of ontological disjunction. His outward articulation moves in one direction while his inward orientation moves in another. Such a being cannot attain wholeness because wholeness belongs only to integrated receptivity before the Real. Hence *nifāq* is intrinsically exhausting. It requires perpetual self-maintenance, continual symbolic management, and constant performance before both society and oneself. The hypocrite must endlessly reproduce appearances because the inward reality sustaining those

appearances is absent. In this sense, *nifāq* is a subtler form of *kufr*. The *kāfir* covers over Reality openly; the hypocrite covers over the very fact that he covers over Reality. Thus hypocrisy is second-order concealment. It is concealment concealed from itself. This is why the Qurʾān elsewhere describes hypocrites as wandering blindly between positions, belonging neither fully to one side nor the other. Their fragmentation prevents existential stability because the soul cannot indefinitely sustain contradiction before the Unity of Reality.

There is also here an implicit critique of purely juridical religion. The verse does not define the *muʾmin* merely by outward confession. Had that been sufficient, the hypocrites would have been counted among the believers absolutely. Instead the Qurʾān distinguishes between formal inclusion and ontological realization. The true criterion lies in receptivity to Disclosure, not merely participation in communal language. Thus one may outwardly stand within the camp of religion while inwardly remaining sealed from the Reality toward which religion points. And this reveals one of the most terrifying possibilities in spiritual history: that entire civilizations may continue invoking God while no longer desiring unveiling. Religion then becomes administration, identity-management, inherited reflex, or bureaucratic preservation. The language remains luminous while the hearers become opaque. The forms continue while transcendence withdraws from living experience. In such conditions, hypocrisy ceases to be merely individual and becomes civilizational, like that of the West today.

The phrase "*wa-mā hum bi-muʾminīn*" therefore operates not merely as moral condemnation but as ontological diagnosis. The hypocrite lacks *īmān* because *īmān* is not opinion. It is a mode of being. It is the security born from expansion before the Infinite. It is the tranquility arising when the soul ceases resisting Disclosure. The hypocrite, however, remains inwardly contracted (*maqbūḍ*) before Reality. He speaks transcendence while existentially fleeing it. This is why the verse begins with "*wa-mina al-nās*" ("and among humankind"). Hypocrisy belongs to the human condition itself. It emerges wherever consciousness attempts simultaneously to preserve egoic sovereignty and participate in transcendence. Every soul contains the temptation toward *nifāq* because unveiling burns. The Real does not merely console. It dismantles; It overturns idols, identities, securities,

and inherited worlds. Hence many seek the appearance of *īmān* while fleeing the transformative consequences of *tajallī*. Thus the verse is not merely describing a historical group in Mecca and Medina of the 6th century CE—or even Iran during the 19th century. It is describing a permanent metaphysical possibility within consciousness itself. Every time speech outruns realization, every time doctrine substitutes for unveiling, every time institutional loyalty replaces existential surrender, every time one invokes Reality while secretly protecting oneself from It, the shadow of *nifāq* has appeared. For the *muʾmin* is not merely one who says "*āmannā*." The *muʾmin* is one whose being itself has entered into security before the Real which is the simple expansion (*basṭ*) beyond any congealment thereof that is the onticity (*kaynūnīya*) of Light (*nūr*) as the pristine Reality of Being Itself.

9:

﴿يُخَادِعُونَ ٱللَّهَ وَٱلَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

yukhādiʿūna allāha wa-alladhīna āmanū wa-mā yakhdaʿūna illā anfusahum wa-mā yashʿurūn

They seek to deceive God and those who have attained security (*āmanū*)**, yet they deceive none but themselves, though they do not perceive** (*yashʿurūn*)**!**

Commentary: The Qurʾān now advances from hypocrisy (*nifāq*) as divided consciousness to hypocrisy as active ontological fraudulence. The hypocrite no longer merely inhabits contradiction inwardly; he attempts to manipulate the very economy of Disclosure itself. Thus the verse employs the language of deception (*khidāʿ*), which is not simple lying but strategic concealment beneath appearances. The hypocrite seeks simultaneously to preserve egoic sovereignty while appropriating the symbolic capital of transcendence. He wishes to retain the world while appearing before others—and perhaps before himself—as though he has surrendered it. Hence *nifāq* matures here into metaphysical duplicity. But immediately the verse overturns the illusion: "they deceive none but themselves." This is one of the most devastating psychological and metaphysical statements in the Qurʾān because it reveals that deception before the Real is structurally impossible. One may

obscure oneself from oneself, one may manipulate appearances before society, one may weaponize language, doctrine, institutions, and symbols—but Reality itself remains untouched. The deception rebounds inward because the Real is not an object external to consciousness susceptible to manipulation. The Real is the ontological ground within which consciousness itself subsists. Hence every attempted deception of God becomes self-deception by necessity.

This is why the verse says "*yukhādiʿūna allāha*" (they seek to deceive God) rather than simply "they deceive people." The expression is intentionally shocking because it exposes the absurdity latent within hypocrisy itself. For what does it mean to deceive the One before whom all inwardness and outwardness, initiations and terminations is already manifest? The hypocrite implicitly imagines Reality itself as another object within the world of fragmented relations—a thing among things capable of being managed, placated, symbolically negotiated with, or strategically manipulated. In this lies the essence of spiritual degeneration: the reduction of transcendence into an instrument of egoic administration. And here one may invoke René Guénon's diagnosis in *The Reign of Quantity and the Sign of the Times* (1945).[26] For Guénon understood with profound clarity that the terminal crisis of modernity lies precisely in the reduction of qualitative realities into quantitative abstractions. The sacred becomes flattened into administration, metaphysics into sociology, initiation into institutional form, wisdom into information, and Being into measurable surface. But this quantification is not merely external civilizational decline; it is a deformation of consciousness itself. The soul ceases perceiving ontological depth and begins relating to Reality only through fragmentation, calculability, manipulation, and external utility. Thus modern consciousness increasingly loses the capacity for genuine participation in transcendence.

From this perspective, hypocrisy becomes inevitable under the **Reign of Quantity** because fragmented consciousness cannot comprehend Reality except as objectifiable surface. Once being itself is flattened into externality, religion too becomes quantified: institutional affiliation, doctrinal branding, juridical performance, metrics of piety, ideological signaling, bureaucratic management, and symbolic consumption. Faith is no longer existential translucency before *tajallī* but *social posture within systems of representation*.

The Bahāʾī faith, to us, exemplifies the quintessence of this inverted phenomenon—but they are not the only ones in our time. The hypocrite therefore emerges naturally within quantified civilization because the ego learns to manipulate signs while remaining existentially untouched by what those signs signify. This is precisely why the verse ends: "*wa-mā yashʿurūn*" (though they do not perceive). The root here pertains to subtle perception, sensation, inward awareness. The hypocrite does not realize that his deception recoils upon himself because his own perceptual faculty has already become fragmented. He has lost ontological sensitivity. He no longer experiences Reality symbolically or sacramentally but only *strategically*.[27] Thus he mistakes manipulation for intelligence. He believes himself cunning while remaining blind to the existential catastrophe occurring within his own soul.

The structure of the verse is therefore profoundly precise: deception outwardly directed, self-deception inwardly produced, and unconsciousness sealing the process. In other words, fragmentation produces duplicity, duplicity produces opacity, opacity destroys perception, and loss of perception perpetuates fragmentation. This recursive loop is the very machinery of *nifāq*. Thus within the metaphysical framework we have been developing here in this commentary, the hypocrite exists in a state wherein articulation has become severed from ontological participation. The tongue utters affirmation while the soul contracts before Disclosure. Such contraction generates internal division because Reality itself is One (*aḥad*), while fragmentation belongs only to the lower order of dispersed multiplicity. Thus every refusal of transcendence necessarily produces psychic bifurcation. The hypocrite cannot become whole because he simultaneously desires mutually incompatible things: proximity without surrender, transcendence without transformation, religion without unveiling, symbolic authority without annihilation of ego, Truth without Encounter. Hence deception becomes necessary. Not primarily because the hypocrite is "evil" in a simplistic moral sense, but because fragmented consciousness cannot sustain itself transparently before the Real. It must continually construct masks to stabilize the contradiction between outward profession and inward orientation.

And this reveals why hypocrisy is spiritually more dangerous than overt disbelief. The *kāfir* may still encounter rupture through existential contradiction. But the hypocrite

converts contradiction itself into stable identity. He becomes habituated to disjunction. Fragmentation sedimentizes into ontology. Thus he no longer merely performs masks; *he becomes the mask*. In Bayānī-Ishrāqī terms, this occurs because the soul has moved from the luminosity of Affirmation (*ithbāt*) into the opacity of negation (*nafy*), yet continues attempting to preserve the outward forms of luminosity. Here fire masquerades as Light. But because Light is the primordial ontic condition of *Reality-as-such*, such masquerade cannot ultimately touch the Real. It only deepens the contraction of the masquerader himself. The deception therefore necessarily rebounds inward: the hypocrite seeks to manipulate Disclosure, yet only intensifies his distance from it; he seeks symbolic mastery, yet only strengthens his own imprisonment within surfaces. This is why the verse says they deceive "none but themselves." The punishment is intrinsic to the act itself. Deception before the Infinite is metaphysically impossible because nothing stands outside the Real from which one might successfully conceal oneself. The only possible concealment is self-concealment. Thus *nifāq* is ultimately consciousness hiding from itself before God.

And here the terrifying subtlety of the verse appears fully: "*wa-mā yashʿurūn*"—though they do not perceive. The greatest tragedy of the hypocrite is not merely that he is divided, but that he no longer feels the division. Quantification has dulled inward perception. Repetition has normalized fragmentation. The soul has become acclimated to opacity. Thus the hypocrite may continue indefinitely imagining himself spiritually secure while existentially collapsing inward. For under the **Reign of Quantity**, surfaces become sovereign and inwardness dies. Yet Revelation descends precisely to shatter this sovereignty of surfaces through *tajallī*. The *muʾmin* consents to this rupture and becomes translucent before Light. The hypocrite resists it, weaponizes appearances against it, and therefore becomes trapped within the prison of representation itself. Thus the verse is not merely about a group in Medina during the 6th century CE. It is a diagnosis of a permanent civilizational and metaphysical danger wherever consciousness loses the capacity for inward participation in Reality and substitutes symbolic management for existential transformation.

Indeed, in our times, and other than a handful that can be counted on a single hand, almost every religious organization suffers—in one way or another—from this malady. Thus

their state of quantification negates that qualitative state that would otherwise erase (*maḥw*) the compounded veils they have put over themselves. So they deceive others as well as themselves wrongfully believing they have deceived the Reality thereby, because under quantified consciousness signs detach from realities, symbols become autonomous, and representation substitutes for participation. More importantly, this explains *why* deception becomes structurally inevitable under the **Reign of Quantity**. Once signs detach from ontological participation language ceases to disclose, ritual ceases to transform, doctrine ceases to unveil, institutions cease to initiate, and symbols cease to mediate Presence. Everything becomes self-referential representation. And at that point hypocrisy is no longer merely an individual moral defect; it becomes civilizational atmosphere—a civilization deceived and continually deceiving itself believing it can likewise deceive the very ontological grounding of *Reality-as-it-is* (*nafs al-amr*).

10:

﴿فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا يَكْذِبُونَ﴾

fī qulūbihim maraḍun fa-zādahumu allāhu maraḍan wa-lahum ʿadhābun alīmun bimā kānū yakdhibūn

In their hearts is a sickness (*maraḍ*), **so God increased them in sickness; and for them is a painful chastisement because they were habitually falsifying** (*yakdhibūn*)!

Commentary: The Qurʾān now deepens its anatomy of *nifāq* by moving from deception (*khidāʿ*) to pathology (*maraḍ*). Hypocrisy is no longer described merely as divided consciousness or ontological fraudulence, but as *disease*. This is extraordinarily precise because disease signifies neither absolute death nor intact vitality, but corrupted functioning. Something remains alive, yet no longer operates according to its primordial equilibrium (*iʿtidāl*). Thus the hypocrite is spiritually ill precisely because the heart (*qalb*)—whose nature is translucence, receptivity, inversion toward Disclosure, and existential participation in the Real—has become disordered within itself. The heart is not merely the

seat of emotion here. It is the central organ of ontological orientation. In the language of the sages, it is the isthmus (*barzakh*) between spirit and world, transcendence and embodiment, Light and form. When healthy, it remains fluid before *tajallī*, capable of receiving Disclosure according to its preparedness (*istiʿdād*). But when diseased, receptivity becomes distorted. The soul neither openly rejects Reality nor genuinely surrenders to It. Rather, it oscillates pathologically between attraction and resistance, affirmation and concealment, longing and self-protection. Hence *nifāq* is not stable unbelief but chronic spiritual disequilibrium.

The word *maraḍ* itself is important because disease spreads through repetition. A sickness left untreated intensifies. Thus the verse says: *fa-zādahumu allāhu maraḍan* (so God increased them in sickness). Again, this does not signify arbitrary Divine cruelty. The increase belongs to the same metaphysical structure already established in the preceding verses: Reality discloses to every thing according to what that thing has habituated itself to receive. Thus when the soul repeatedly contracts before Disclosure, weaponizes appearances against unveiling, and substitutes representation for participation, the very conditions of Disclosure intensify the pathology already latent within it. This is the terrifying logic of *tajallī* itself. The same Light that heals the receptive burns the resistant. The same Revelation that expands the *muʾmin* intensifies the contraction of the hypocrite. For the Real does not merely comfort; It exposes. Disclosure magnifies whatever orientation already predominates within the soul. Thus Divine increase (*ziyāda*) is always proportional to preparedness. The healthy heart receives Light as illumination; the diseased heart receives the same Light as agitation, destabilization, and threat. In this sense, the "increase in sickness" is itself an instance of *al-amr bayna al-amrayn* (the matter between two matters). The increase belongs to God because all ontological actualization belongs to God. Yet the mode of reception belongs to the creature because the creature has habituated itself toward opacity. Thus the hypocrite experiences *tajallī* not as expansion (*basṭ*) but as intensified contraction (*qabḍ*). Revelation presses upon the diseased heart and therefore aggravates the disease already present within it.

This also explains why hypocrisy becomes especially virulent in periods of intensified Manifestation (*ẓuhūr*). When Disclosure descends with greater force, divided

consciousness becomes increasingly unstable. The hypocrite therefore experiences Theophanic proximity not as mercy but as existential crisis. For disclosure threatens every sedimented stabilization by which the ego maintains itself: social prestige, institutional authority, symbolic control, inherited identity, ideological certainty, and representational sovereignty. The people of **Hot Air** are a perfect example of this in our time. Hence the diseased heart reacts defensively. Instead of consenting to *maḥw* (erasure) before the Real, it doubles down upon fragmentation. It seeks more representation, more administration, more externality, more quantification. Thus disease compounds itself recursively. And here the Guénonian dimension deepens further.

Under the **Reign of Quantity**, disease itself becomes normalized because quantified civilization systematically severs beings from qualitative participation in Reality. Consciousness becomes exteriorized. Inwardness collapses into surface. Presence is replaced by representation. Thus the soul loses contact with the very conditions necessary for healing. It no longer knows what spiritual equilibrium even feels like. Pathology becomes ambient and therefore invisible, and in its surface invisibility is normalized. This is why modern civilization often mistakes sickness for health. Hyper-fragmentation masquerades as freedom. Permanent distraction masquerades as vitality. Symbolic consumption masquerades as spirituality. Institutional management masquerades as wisdom. Endless discursivity masquerades as understanding. Under quantified consciousness, the diseased heart loses the capacity to diagnose itself because perception itself has become infected. Thus "*fī qulūbihim maraḍ*" is not merely about individual hypocrisy. It describes entire civilizational conditions wherein consciousness has become structurally alienated from ontological participation. The civilization continues speaking of transcendence while existentially inhabiting surfaces alone. Religion survives as branding, administration, identity-performance, and juridical machinery while the transformative encounter with Presence withdraws. In such conditions, the increase in sickness becomes collective. Fragmentation institutionalizes itself.

The phrase *wa-lahum ʿadhābun alīm* (and for them is a painful chastisement) is equally subtle. The chastisement is painful precisely because the soul remains constituted for Reality even while resisting It. Pain emerges from contradiction between primordial

nature (*fiṭra*) and habituated orientation. The hypocrite suffers because he cannot extinguish the ontological memory of transcendence entirely, yet neither can he surrender to it. Thus his existence becomes internally lacerated. He seeks stabilization within multiplicity while secretly haunted by the unity he resists.

And the verse concludes: *bimā kānū yakdhibūn* (because they were habitually falsifying). Notice the verbal form. This is not a single lie but continuous falsification. The hypocrite does not merely speak falsely outwardly; he progressively falsifies Reality inwardly. He constructs representational worlds severed from *nafs al-amr* and gradually inhabits them as though they were real. Thus lying becomes ontological. Falsehood ceases to be merely verbal and becomes existential orientation. This is why the Qurʾān links disease with falsification. Every lie thickens opacity because every lie reinforces disjunction between articulation and ontological participation. The tongue moves in one direction while the being moves in another. Such division cannot persist indefinitely without psychic fragmentation. Thus falsification feeds disease, disease distorts perception, distorted perception intensifies self-deception, and self-deception produces further falsification. The cycle closes upon itself. In Bayānī-Ishrāqī terms, one could say that the heart's primordial luminosity becomes increasingly obscured by compounded veils generated through repeated negation (*nafy*). Light remains the ontological ground of the being, yet the soul contracts against its own luminosity. Thus fire masquerades as Light once more. The disease is therefore not absence of Reality but diseased relation to Reality. The hypocrite remains unable to escape the Real because nothing exists outside It, yet he experiences Disclosure as torment because his own orientation has become incompatible with translucence.

The terrifying implication of the verse is therefore this: every act of concealment reshapes the architecture of consciousness itself. One becomes what one repeatedly falsifies. And because Disclosure never ceases, the soul continuously encounters the consequences of its own orientation intensified before it. Thus the sickness increases until either the soul consents to rupture, erasure, and unveiling before the Real, or fragmentation sedimentizes fully into ontological destiny. For Revelation descends not merely to inform consciousness, but to heal it through Disclosure. Yet the diseased heart

experiences healing itself as injury because Light destroys the structures through which fragmentation sustains itself.

11:

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

wa-idhā qīla lahum lā tufsidū fī al-arḍi qālū innamā naḥnu muṣliḥūn

And when it is said to them: "*Do not spread corruption upon the earth*," they reply: "*We are only reformers*" (*muṣliḥūn*)!

Commentary: Here the Qurʾān penetrates yet another veil of the hypocritical consciousness under the **Reign of Quantity**: namely, the inversion whereby corruption no longer appears as corruption to the one performing it, but rather as rectification itself. The danger has now intensified beyond mere heedlessness. Earlier verses described inward disease (*maraḍ*), existential fragmentation, and the loss of perception (*wa-mā yashʿurūn*). But now the disease has matured into ideological self-justification. Corruption disguises itself under the *language of improvement*. Dissolution presents itself as reform. Disfigurement speaks in the vocabulary of healing. This is among the very frightening ontological reversals in the Qurʾān. For *fasād* (corruption) here is not merely social disorder in the superficial juridical sense. It signifies the disturbance of proportion within the total fabric of Reality itself. The *mufsid* is one who severs things from their principial roots; who fragments what should remain unified; who reduces qualitative realities into manipulable surfaces; who uproots beings from their ontological center while imagining this uprooting to be progress. The rupture of the Bayānī community and its schism at the hands of Bahāʾuʾllāh is an example of this, but many more examples can be furnished.

Fasād is therefore the desacralization of lived existence. It is the replacement of inward meaning with outward management. It is the conversion of living realities into dead systems. And because the earth (*al-arḍ*) in the Qurʾān is simultaneously physical, psychic, social, and symbolic, corruption upon the earth means the progressive opacity of the

human world itself—the thickening of forgetfulness within collective existence. It is collective negation (*nafy*) as a way of life, as the Bayān would put it.

But the decisive subtlety lies in the response: *innamā naḥnu muṣliḥūn*—we are only reformers. Observe carefully: they do not deny the act. They redefine it. This is the logic of inversion. Under the **Reign of Quantity**, language itself becomes detached from realities. Words no longer disclose being; they conceal it. Thus destruction becomes "liberation," surveillance becomes "safety," uprooting becomes "development," spiritual sterilization becomes "rationality," and the annihilation of inwardness becomes "progress." The hypocritical consciousness cannot survive without semantic inversion because it subsists precisely through the management of appearances. It requires perpetual rhetorical re-description of Reality so that corruption may continue while remaining psychologically tolerable to those enacting it. This is why the verse begins with *wa-idhā qīla lahum*—and when it is said to them. The address still reaches them. Warning still descends. Revelation still interrupts the closure of the system. Yet the interruption is immediately absorbed into self-justification. The command *lā tufsidū* (do not corrupt) encounters a consciousness already sealed within its own self-image.

The hypocrite therefore cannot hear admonition as admonition. Every critique becomes proof of his righteousness. Every warning becomes confirmation of his superiority. Thus the possibility of repentance (*tawba*) gradually collapses, because repentance requires the capacity to perceive oneself truthfully before God, the Real. Once semantic inversion reaches the soul, even corruption appears luminous to itself. And this explains why the modern world so often celebrates precisely those forces dissolving every remaining metaphysical center. The more the sacred is evacuated from existence, the more loudly the language of "human flourishing," "global progress," "reform," and "advancement" proliferates. Quantification cannot admit its own nihilism openly, because human beings remain symbolically tethered to Truth even while fleeing it. Therefore falsity must perpetually borrow the garments of truth. The hypocrite is thus not outside moral language; rather he weaponizes moral language against Reality itself—and this is why for years we have condemned Bahā'ism and its adherents in the way we have because Bahā'ism, to us, exemplifies this.

Yet from another perspective, this verse also reveals something profoundly tragic: the *mufsid* (corrupter) often genuinely believes himself righteous. The disease has penetrated so deeply that self-deception becomes existential atmosphere. Here one recalls how entire systems, institutions, ideological movements, and even religious establishments may sincerely imagine themselves guardians of order while systematically intensifying spiritual ruin—for us, examples such as the Universal House of Justice, Aleksandr Dugin, the Roman Catholic Church, the Maryamiyyah, CESNUR, AROPL, the Chabad, MAPS or the Unitarian Universalist Association (and many, many more like them) suffice. The greater the estrangement from principial Reality, the more aggressive becomes the insistence upon one's own rectitude. Hence the Qurʾān exposes not merely individual hypocrisy, but an entire civilizational possibility: a world so inverted that corruption marches under the banner of reform while the remembrance of transcendence itself is treated as corruption. And beneath all of this lies a still deeper metaphysical point: true *iṣlāḥ* (rectification) can only occur through reconnection to the Real (*al-ḥaqq*). For nothing can be "reformed" while severed from its ontological root. A civilization estranged from transcendence may indefinitely reorganize surfaces, redistribute powers, optimize systems, and multiply techniques—yet all such "reform" merely accelerates the spread of *fasād* (corruption) because the inward axis has already been lost. Thus Revelation does not merely condemn corruption; it restores measure (*mīzān*), proportion, hierarchy/holarchy, orientation, and remembrance. Without these, every reform eventually becomes another modality of ruin.

12:

﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ﴾

alā innahum hum al-mufsidūna wa-lākin lā yashʿurūn

Indeed! It is they who are the corrupters — but they do not perceive!

Commentary: Now the Qurʾān tears away the final veil. In the previous verse, the hypocrites claimed for themselves the station of rectification (*iṣlāḥ*): *innamā naḥnu muṣliḥūn*—we are

only reformers. But here Revelation itself intervenes decisively and overturns the inversion through a direct Divine judgment: *alā innahum hum al-mufsidūn*—Indeed! It is they, they themselves, who are the corrupters! The emphatic structure of the Arabic is overwhelming. The particle "*alā*" functions as a sudden awakening, an ontological alarm, as though Revelation violently interrupts the hypnosis of appearances. Then comes "*innahum*" (indeed they), followed by the additional plural pronoun "*hum*," producing a doubling of emphasis that seals the identification absolutely. Not accidental corrupters. Not partial corrupters. Not misguided reformers who occasionally err. Rather: they themselves are *corruption embodied* (or *embodified*, rather) socially, psychologically, spiritually, and civilizationally.

This is another of the most devastating disclosures in the Qurʾān because it reveals that the hypocritical consciousness has become so inverted that its own self-understanding stands in direct contradiction to Reality itself. They imagine themselves agents of order while serving dissolution. They invoke moral language while metabolizing corruption into the structure of the world. They speak of improvement while severing beings from their principial roots. Here the Qurʾān discloses that *fasād* is not merely something they commit externally; rather it has become the very atmosphere of their consciousness. Corruption has become existential style. And yet the verse concludes with something even more terrifying: *wa-lākin lā yashʿurūn*—but they do not perceive. Notice carefully: the verse does not say they do not know (*lā yaʿlamūn*). It says they do not perceive, feel, sense, inwardly register. Earlier we encountered "*wa-mā yashʿurūn*," but now the phrase returns after the Divine Disclosure itself, meaning that even while objectively inhabiting corruption, the inward faculty capable of existential detection has collapsed. The catastrophe is therefore phenomenological before it is moral. Consciousness itself has become opaque to Reality. This distinction between knowledge and perception is crucial. One may possess immense information, technical sophistication, institutional authority, ideological coherence, and even theological literacy while remaining existentially incapable of perceiving Truth. Under the **Reign of Quantity**, intelligence itself becomes severed from ontological vision. Calculation proliferates while inward perception withers. Hence an entire civilization may

rationally organize its own spiritual collapse while sincerely imagining itself enlightened. The loss here is not data but *basīra* —inward seeing.

This is why the Qurʾānic critique of *nifāq* penetrates deeper than mere ethical hypocrisy in the conventional sense. The hypocrite is not simply a liar who consciously deceives others. At the deepest level, he has become estranged from the very capacity for truthful self-disclosure before the Real. His consciousness has become enclosed within semantic and existential inversion. Thus he cannot perceive *fasād* precisely because his inward criteria of perception have themselves been colonized by *fasād*. The disease now interprets reality. And this is why modern systems of domination so often appear most benevolent precisely when they are most corrosive. When abstraction, quantification, technocratic management, ideological flattening, surveillance, commodification, and spiritual sterilization become normalized, corruption no longer appears violent. It appears compassionate, progressive, therapeutic, liberatory, rational, and humanitarian. The more total the inversion becomes, the less visible it appears from within the system itself. *Fasād* reaches perfection when it ceases to appear as *fasād* at all. But when *fasād* is normalized as civilization itself (as this one has) the cracks in the metaphysical wall begin to appear—but not toward unification; instead, toward fragmentation and compounded corruption. Think of the Epstein cabal (and each individual participant thereof, whether documented or not): the **Satanic Counter-Aristocracy** whose very existence and activities went undetected for years, but yet who (without any limits imposed upon it) desecrated every standard of purity and innocence in its craven lust for total power and control.

The verse therefore exposes a profound metaphysical tragedy: the soul can lose not merely truth, but the capacity to feel the loss of truth. Once this occurs, corruption becomes self-luminous. One begins to love one's own fragmentation. One mistakes estrangement for freedom, desacralization for maturity, dispersion for openness, and forgetfulness for enlightenment. Is this not the story of the Epstein class? Here the human being, then, no longer stands before Reality receptively; he or she projects semantic grids onto existence and mistakes those projections for the Real itself. In this sense, "*lā yashʿurūn*" is among the most frightening expressions in the Qurʾān. It signifies the collapse of existential sensibility itself—the death of inward trembling before Truth. And once a civilization reaches that

threshold (as this one has), Revelation no longer appears as illumination (*ishrāq*) but as disturbance, intrusion, extremism, irrationality, or threat. The corrupters then persecute remembrance itself while imagining they are defending order, tolerance, peace, or reform. Thus the Qurʾān unveils the final inversion of the hypocritical condition: corruption not only masks itself as rectification, but eventually loses all ability to perceive its own corruption altogether. Instead it imagines (*wahm*) *corruption to be morality* and *morality to be corruption*. This the Sign of our Times!

13:

﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ﴾

wa-idhā qīla lahum āminū kamā āmana al-nāsu qālū anuʾminu kamā āmana al-sufahāʾ? Alā innahum hum al-sufahāʾu wa-lākin lā yaʿlamūn

And when it is said to them: "Believe as the people have believed," they reply: "Shall we believe as the fools have believed?" Indeed! It is they, they themselves, who are the fools — but they do not know!

Commentary: Here the Sūrah deepens still further its anatomy of inversion. Earlier the hypocrites inverted corruption into reform; now they invert wisdom into foolishness and foolishness into wisdom. The disease has advanced to the point where genuine receptivity to Truth appears contemptible to them. Thus the believer becomes, in their eyes, naïve, unsophisticated, primitive, irrational, emotionally weak, intellectually unserious. The one still capable of surrender before the Real is redescribed as *safīh*—foolish. But the term *sufahāʾ* (fools) here possesses immense depth. In Qurʾānic language, *safah* is not mere lack of intelligence. It signifies ontological lightness, existential instability, a deficiency of inward gravity and proportion. The *safīh* is one whose soul has become incapable of carrying Reality with seriousness. He or she is dispersed outwardly because he or she lacks

an inward center. Thus true foolishness in the Qurʾān is not low information or technical ignorance. It is estrangement from principial Reality itself.

Observe the subtle violence of their response: *anuʾminu kamā āmana al-sufahāʾ*?—Shall we believe as the fools have believed? Faith itself has now become socially embarrassing to the inverted consciousness. To surrender before transcendence appears humiliating because the ego under the **Reign of Quantity** experiences autonomy itself as sacred. Modern consciousness especially cannot tolerate the possibility that Truth may require submission, transformation, inward poverty, repentance, or existential vulnerability. Therefore the faithful are redescribed as intellectually inferior so that the ego may preserve its illusion of sovereignty—likewise later on with Iblīs's (ل) ignorant objection to God regarding the creation of Adam (ع) with his own protest to the Almighty about his superiority in relation to Adam (ع). Thus is the Iblīsian paradigm and archetype established with this verse. What the verse says here regarding the unbelievers and hypocrites of Medina is in fact a hiero-historical instance of what the Sūrah later seeks to explain archetypally as that paradigm animating those types throughout all history against the true believers (those who have found existential security within themselves in the Real).

This is why throughout history genuine metaphysical orientation is often mocked precisely by civilizations most deeply trapped within their own illusions. The prophets, sages, saints, contemplatives, ascetics, mystics, and bearers of remembrance are repeatedly treated as impractical, irrational, dangerous, backward, fanatical, or psychologically unstable. Thus in all such genuine cases the mockers stand in the footsteps of Iblīs (ل)—whatever else be their state—with those whom they mock being in the footsteps of Adam (ع)—the **tree of negation** (which is the reality of *lā ilāha/no god*) against the **Tree of Affirmation** (which is the Reality of *illa allāh/but God*). For remembrance interrupts the hypnosis of surfaces. It recalls the human being to ontological dependence. And nothing threatens the autonomous ego more than the demand to acknowledge a Reality greater than itself as the prophets, sages, saints, contemplatives, ascetics, mystics, and bearers of remembrance repeatedly do. But notice carefully the phrase: *āminū kamā āmana al-nās*—Believe as the people have believed. *Al-nās* here does not simply mean "the masses"

sociologically. Rather it refers to those human beings still aligned with primordial receptivity, the innate nature (*fiṭra*), those whose consciousness remains sufficiently unsealed to receive the descent of Truth. The hypocrite, however, sees such receptivity as weakness because his criterion of value has already shifted entirely toward worldly calculation, social management, prestige, abstraction, and self-preservation. Thus sincerity appears foolish to cynicism; inward poverty appears foolish to self-display; fidelity appears foolish to opportunism.

Then comes again the terrifying Qurʾānic reversal: *alā innahum hum al-sufahāʾ*—Indeed! It is they, they themselves, who are the fools! Once more Revelation tears away the mask of self-description. The emphatic structure mirrors the previous verse because the same inversion is operative. They imagine themselves lucid while inhabiting delusion. They imagine themselves elevated while existentially collapsing. They imagine themselves intellectually superior while severed from the very source of intelligence itself. And yet the ending changes subtly but profoundly from the previous verse. Previously the verse ended with "*lā yashʿurūn*"—"they do not perceive." Here it ends with "*lā yaʿlamūn*"—"they do not know." This shift is decisive. Earlier the faculty of existential perception had collapsed; now even knowledge itself has become inverted. The disease has penetrated from phenomenology into epistemology. Their very standards of judgment have become corrupted. They can no longer distinguish wisdom from folly because the criterion of truth itself has been displaced. This is one of the defining characteristics of late civilizational decay. A society no longer merely rejects Truth; it loses the ability to recognize *truth as truth*. Metrics replace Wisdom. Visibility replaces Reality. Consensus replaces discernment. Technique replaces contemplation. Information replaces knowledge. Performance replaces sincerity. And eventually the civilization begins systematically rewarding precisely those traits accelerating its own dissolution while marginalizing every remnant of inward intelligence as irrational or dangerous.

The Qurʾān therefore reveals here that *nifāq* is inseparable from arrogance disguised as sophistication. The hypocrite cannot believe because belief would require dismantling the self-image constructed around superiority. Thus he must redescribe the believer as foolish in order to preserve his own narcissistic equilibrium. Mockery becomes a defense

mechanism against transcendence. And this is why throughout one's own life one repeatedly encounters situations where fidelity to principial Truth is treated as *madness* while collective delusion is normalized as *reasonableness*. Entire institutions can become so structurally dependent upon inversion that anyone speaking from metaphysical seriousness appears threatening simply by existing. The problem is not merely disagreement. It is that the presence of remembrance exposes the unreality of the system itself. Hence the violent need to trivialize, pathologize, isolate, or ridicule those who refuse participation in collective inversion. But the Qurʾān's judgment remains absolute: true foolishness is not believing in the Unseen. True foolishness is severing oneself from Reality while imagining oneself enlightened.

14:

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾

wa-idhā laqū alladhīna āmanū qālū āmannā wa-idhā khalaw ilā shayāṭīnihim qālū innā maʿakum innamā naḥnu mustahziʾūn

And when they encounter those who believe, they say: "We believe!" But when they withdraw privately to their satans, they say: "Indeed, we are with you; we were only mocking!"

Commentary: Here the Sūrah now unveils the fully performative nature of *nifāq*. Previously the hypocrites inverted corruption into reform and wisdom into foolishness; now the text reveals the unstable duplicity through which such inversion sustains itself socially. The hypocrite possesses no stable ontological center. He survives through perpetual modulation of masks. Identity becomes adaptive performance. Speech becomes tactical rather than truthful. One face is presented before the believers, another before the *shayāṭīn* (the devils/demons)! Thus *nifāq* is revealed not merely as false belief, but as fragmentation

of being itself. Notice first the wording: *wa-idhā laqū alladhīna āmanū*—when they encounter those who believe. The verb *laqū* (they meet/encounter) implies direct existential contact. The presence of genuine believers exerts pressure upon the hypocritical consciousness because remembrance carries ontological weight. The believer's very existence silently exposes the instability of the hypocrite. Thus before the faithful they instinctively seek camouflage: *qālū āmannā*—they say: we believe. Yet significantly, the verse does not say 'they are believers', but merely that they say it. The declaration remains external speech severed from inward reality. Language here has become costume.

But the decisive unveiling occurs in the second half of the verse: *wa-idhā khalaw ilā shayāṭīnihim*. The verb *khalaw* is extraordinarily important. It means to withdraw privately, to retreat into intimate concealment, to create a vacuum from the outside, the public. This indicates that hypocrisy possesses an exoteric and esoteric dimension of its own. Publicly the hypocrite performs alignment with Truth; privately he returns to the deeper current animating him. And what is that current? *Shayāṭīnihim*—their satans/demons. The Qurʾān does not say "the satans" generically. It says "their satans." The relation is possessive, intimate, affiliative. These *shayāṭīn* are not merely supernatural tempters in the simplistic sense. They are the entire network of forces, ideologies, egos, systems, psychic currents, and inverted solidarities through which estrangement from the Real reproduces itself collectively—in other words, it is a toxic *egregore*. Every age has its *shayāṭīn:* not merely demonic beings, but entire structures of consciousness organized around severance from transcendence. Thus the hypocrite oscillates between two assemblies: the assembly of remembrance, and the assembly of inversion. Yet due to the fact that his inward orientation already belongs to the latter, his apparent alignment with the former can only remain theatrical. And then comes the confession: *innā maʿakum*—indeed, we are with you. Observe the existential weight of *maʿīya* (withness). One is ultimately "with" that toward which one's inward being gravitates. Despite their public performances before the believers, their true companionship lies elsewhere. Their ontological solidarity belongs to the camp of inversion. This is why the Qurʾān consistently treats companionship, allegiance, and intimacy as metaphysical rather than merely social categories. The soul becomes shaped by what it inwardly accompanies.

Tafsīr Sūrah al-Baqara

Then comes the devastating culmination: *innamā naḥnu mustahzi'ūn*—we were only mocking. Now mockery itself is disclosed as a metaphysical act. *Istihzā'* (mockery, derision)—which the Bayān outright declares illicit (*ḥarām*)[28] in the **3rd Gate of the Eleventh Unity**[29]—is not treated here as casual ridicule or social sarcasm. It is an existential strategy of the ego before Truth. One mocks what threatens one's false sovereignty. Mockery functions as defensive distance. The hypocrite cannot surrender before the Real, so he converts transcendence into an object of irony. Through ridicule he attempts to neutralize the ontological seriousness carried by faith. This is why civilizations in advanced states of spiritual exhaustion become increasingly ironic civilizations. Nothing remains sacred because irony dissolves existential commitment. Under the **Reign of Quantity**, seriousness itself becomes embarrassing. Sincerity becomes naïveté. Reverence becomes fanaticism. Fidelity becomes pathology. The mocking consciousness therefore protects itself from inward transformation through perpetual derision. Humor becomes armor against transcendence.

And notice carefully the structure: first corruption was renamed reform, then wisdom was renamed foolishness, and now truth itself becomes an object of entertainment. This marks a further descent of consciousness. The hypocrite no longer merely rejects truth intellectually; he aestheticizes and trivializes it. The sacred becomes spectacle. Revelation becomes content. Belief becomes something to parody, perform, manipulate, or weaponize socially. At this point the soul has become incapable of standing naked before Reality.

The verse also reveals something psychologically profound: *hypocrisy requires audiences*. The hypocrite is constituted relationally. He mirrors whatever environment preserves his advantage or self-image. Before believers he speaks the language of *īmān*; before the *shayāṭīn* he speaks the language of derision. Thus the *munāfiq* lacks unity of being because his center has dissolved into external adaptation. He is not one person but a succession of reactions. This is why *nifāq* represents fragmentation at the ontological level. The self no longer stands before God as a unified witness but disperses itself across competing performances. And this condition has become especially intensified in (post-)modernity where social existence itself increasingly rewards performative identity. Entire digital, institutional, political, and ideological systems train human beings to become

curators of masks. One presents different selves before different assemblies: professional self, ideological self, spiritual self, ironic self, political self, and online self. The result is not multiplicity integrated around a higher center, but fragmentation without inward unity. The modern subject becomes structurally *munāfiq* without even recognizing it, because performativity itself becomes normalized as authenticity.

Yet the verse simultaneously reveals why the hypocrites fear the believers so deeply. Mockery is *never* the sign of existential security. One does not obsessively ridicule what poses no threat. The very need to retreat privately to their "s*hayāṭīn*" and reassure them—"*innā maʿakum*"—betrays anxiety. Truth silently destabilizes falsity simply by existing. The presence of genuine remembrance exposes the unreality of the inverted order. Thus the hypocrite seeks refuge in collective mockery because ridicule creates temporary solidarity against the discomfort of transcendence, the discomfort of Truth. And beneath all of this lies a still deeper metaphysical principle: the soul ultimately becomes what it accompanies in secret. Public speech may fluctuate endlessly, but *khalwa*—what one returns to inwardly and privately in retreat—reveals the true *qibla* of the being. The Qurʾān therefore exposes *nifāq* not simply through outward contradiction, but through concealed companionship—or even open ones. And so the hypocrite's real theology is usually disclosed not in what he says publicly before believers, but in what he whispers privately among the *shayāṭīn* (satans/demons) and then what he sometimes mocks publicly in the believers elsewhere (or even to the believer's face). Thus the *munāfiq*'s posture constantly reveals its Iblīsian form and so why their private companions are referred to as *shayāṭīnihim* (their satans/demons).

15:

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

allāhu yastahziʾu bihim wa-yamudduhum fī ṭughyānihim yaʿmahūn

God mocks them, and prolongs them in their transgressive overflow, wandering blindly!

Commentary: Here the inversion becomes terrifying. In the previous verse the hypocrites say, "We are only mockers" (*innamā naḥnu mustahziʾūn*). They imagine mockery to be their sovereign privilege, the prerogative of those who stand above commitment, above sincerity, above the vulnerability of faith. Their laughter is the laughter of distance: they believe themselves untouched because they never fully enter, never fully affirm, never fully risk themselves before the Real. But Revelation immediately reverses the axis: God mocks them. This does not mean that God, *qua* Godhead (the Ipseity), descends into emotional derision or reactive ridicule. Rather, the divine mockery is ontological. It is the Real allowing their own mode of falsification to become the very architecture of their entrapment. They mocked faith by turning it into performance; now existence itself turns their performance back upon them. They treated sincerity as naïveté, so they are handed over to a world in which their own cleverness becomes blindness. They thought themselves spectators of the drama, but they are in fact the spectacle.

"God prolongs them" (*yamudduhum*) is crucial. The punishment here is not immediate annihilation but extension. They are not struck down; they are given rope, duration, platform, repetition, further occasion to manifest what they are. This is the metaphysical horror of Divine respite: the false self mistakes delay for vindication. Because no thunderbolt falls, it thinks itself safe. Because its stratagems continue working, it thinks itself intelligent. Because its duplicity still secures social advantage, it imagines itself confirmed. Yet this very extension is judgment. God's "prolonging" is the elongation of the inward disease already named in verse **2:10**: the sickness of the heart is allowed to dilate into a whole existential environment. The hypocrite is stretched across time until his own contradiction becomes visible as destiny. And the place in which they are prolonged is *ṭughyān*: not merely sin, but *overflow*, transgressive swelling, the flood-like excess by which a thing exceeds its proper measure and violates its ontic limit. The hypocrite is no longer simply divided; he is swollen. His falsity expands beyond the private inward fracture and becomes a regime, a method, a social atmosphere. This is why the verse says *fī ṭughyānihim*—in their own transgressive overflow. They are not merely punished from without; they are drowned from within the very excess they have generated. Their mockery, calculation,

duplicity, and surface-management become an ocean in which they themselves can no longer find shore.

Then comes the final word: *yaʿmahūn*. They wander blindly, but not with the blindness of one who lacks external eyesight. This is bewilderment after perception has been corrupted. It is motion without orientation, cleverness without guidance, speech without light, strategy without truth. They continue to move, but their motion is no longer *ṣirāṭ* (Path); it is drift. They continue to speak, but their speech is no longer *bayān*; it is noise. They continue to calculate, but quantity has severed itself from quality, and so their calculations only deepen the labyrinth. This is the **Reign of Quantity** as spiritual punishment: the subject is not stopped but multiplied, not silenced but amplified, not refuted but extended until its own extension becomes exposure. Thus verse **2:15** completes the logic of the hypocrite's laughter. The mocker imagines that irony protects him from judgment, but divine irony is deeper than human irony. God does not need to answer the mocker on the mocker's plane. It lets the mocker's plane become his prison. The one who refuses inward sincerity is abandoned to outward proliferation. The one who will not stand in Truth is permitted to wander in endless motion. The one who laughs at faith is finally made laughable by the Real itself—not because God imitates his mockery, but because Reality unveils the mocker as the most deceived of all.

16:

﴿أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾

ulāʾika alladhīna ishtaraw al-ḍalālata bi-l-hudā fa-mā rabiḥat tijāratuhum wa-mā kānū muhtadīn

Those are the ones who purchased error in exchange for guidance; their commerce yielded no profit, nor were they rightly guided!

Commentary: The Qurʾān now unveils the hidden economy underlying hypocrisy. Nothing here occurs accidentally. Misguidance is not merely stumbled into; it is *purchased*. The verse

shifts from the imagery of disease, mockery, and blindness into the language of *transaction* because the hypocritical consciousness is fundamentally *mercantile*. The hypocrite approaches truth itself as capital. Guidance (*hudā*) is no longer received as illumination but evaluated as exchange-value. Faith becomes negotiable currency. Conviction becomes an instrument. Even sincerity is converted into performance capital to be spent strategically within the marketplace of social relations. This is why the verse says *ishtaraw*—they purchased. There is intentionality here, selection, acquisition. Error (*ḍalāla*) is chosen because it appears more profitable to the fragmented self than guidance. Guidance demands ontological surrender: the ego must relinquish sovereignty before the Real. But misguidance permits the ego to remain manager of appearances. Thus the hypocrite does not reject truth because truth is irrational; he rejects it because truth is too expensive. The price of guidance is the death of self-idolatry. So he sells illumination in order to retain strategic advantage within the world of surfaces.

The structure of the verse is also astonishingly precise: they purchased misguidance *bi-l-hudā*—by means of guidance itself. This means the very thing that could have saved them becomes the instrument of their deviation. Revelation heard but not interiorized becomes ammunition for the *nafs*. Sacred language becomes rhetoric. Knowledge becomes prestige. Religion becomes branding. The hypocrite often speaks the vocabulary of Truth fluently because he has *trafficked* in it extensively. Yet the signs of God, instead of opening onto transcendence, are absorbed into the machinery of self-preservation. Thus even guidance itself can become commodified under the **Reign of Quantity**. The famous opening verses of Ḥāfiẓ's *ghazal* (**# 199**) captures this dynamic precisely:

واعظان کاین جلوه در محراب و منبر می‌کنند

چون به خلوت می‌روند آن کار دیگر می‌کنند

The preachers who put on such a show in the pulpit and the prayer-niche,

Once they retire to their private rooms, they do "that other thing!" (*my trans.*)

And then comes the devastating judgment: *fa-mā rabiḥat tijāratuhum*—their commerce did not profit! The Qurʾān does not deny that they conducted commerce; indeed, they were highly active traders. The problem is that the entire transaction was metaphysically bankrupt from the beginning. They mistook accumulation for gain. They thought social influence, rhetorical mastery, tactical ambiguity, or worldly leverage constituted profit. But profit, in the Qurʾānic sense, is ontological increase in Reality, nearness, luminosity, equilibrium of the soul. Since their transaction severed them from Being itself, all apparent gains conceal absolute loss. This is precisely the tragedy of modernity's quantified consciousness as well. Everything becomes reducible to transaction: attention, identity, morality, spirituality, politics, even suffering itself. The question ceases to be "What is true?" and becomes "What yields advantage?" The hypocritical structure therefore becomes civilizational. Entire societies begin purchasing misguidance through fragments of guidance: using ethical language for domination, using liberation discourse for new forms of control, using spirituality as lifestyle aesthetics, using religion for symbolic capital while evacuating transcendence from it entirely. In such a world, commerce survives but meaning collapses. Exchange proliferates while orientation disappears.

Then the verse closes: *wa-mā kānū muhtadīn*—nor were they guided. Meaning: despite all their dealings with the signs of guidance, despite proximity to Revelation, despite fluency in sacred discourse, the inward Reality of guidance never became actualized within them. For true guidance is not informational possession. It is existential transformation. One may traffic endlessly in the language of Truth while remaining existentially outside it. Thus the verse reveals the metaphysical structure of hypocrisy in its most naked form: the conversion of Revelation into commodity. The hypocrite is not simply immoral. He is the merchant of transcendence, the one who transforms Light into currency and then wonders why darkness increases around him. His failure is not merely ethical but ontological: he attempted to profit from guidance without surrendering to the

Real from which guidance comes. Therefore the entire commerce collapses inward, and the trader himself becomes the final loss.

17:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ﴾

mathaluhum ka-mathali alladhī istawqada nāran fa-lammā aḍāʾat mā ḥawlahu dhahaba allāhu bi-nūrihim wa-tarakahum fī ẓulumātin lā yubṣirūn

Their likeness is as the likeness of one who kindled a fire, but when it illuminated what was around him, God took away their light and abandoned them in darknesses wherein they do not see!

Commentary: The Sūrah now shifts from direct description into parable (*mathal*), because the reality of hypocrisy cannot be grasped merely propositionally. It must be *shown*. The parable is itself a mirror: an Imaginal architecture in which the inward condition of the hypocrite becomes visible through symbolic form. What disease, commerce, and mockery previously described analytically is now dramatized cosmologically through the imagery of fire, light, and darkness. The first detail is decisive: *istawqada nāran*— he sought to kindle a fire. The verb implies acquisition and procurement. Fire here is not primordial illumination descending from above; it is manufactured luminosity, instrumentalized light. The hypocrite desires illumination, but only illumination on terms manageable by the ego. He wants enough light to navigate surfaces, secure orientation, preserve advantage, and avoid vulnerability before the Real. Thus the fire is not the light of unveiled certainty (*yaqīn*), but the technical light of utility. And yet the fire *does* illuminate. The verse does not deny that there is an initial disclosure: *fa-lammā aḍāʾat mā ḥawlahu*—when it illuminated what was around him. This is crucial because hypocrisy often begins in proximity to genuine Disclosure. The hypocrite encounters Revelation, insight, spiritual intensity, even authentic

transformation at the threshold. For a moment the surrounding terrain becomes visible. He sees enough to recognize the Reality of what confronts him. But because this Disclosure is not surrendered into existentially, it remains externalized. The Light circles "what is around him" (*mā ḥawlahu*) without penetrating the ontological center of the self.

Then comes the chilling reversal: *dhahaba allāhu bi-nūrihim*—God took away their Light! Notice carefully: the verse does not say God extinguished their *fire* (*nār*). The fire remains, but the *light* (*nūr*) is removed. This distinction is metaphysically immense. Fire possesses both illumination and burning. Once the light is withdrawn, only heat, smoke, agitation, and destructive intensity remain. The hypocrite retains passion, rhetoric, movement, activism, discursivity, outrage, even religious language—but no longer possesses illumination. The shell of energy survives after guidance has departed. This is one of the profoundest descriptions of desacralized consciousness in the Qurʾān. Modern civilization itself increasingly resembles a fire without light: immense technological intensity, perpetual stimulation, infinite informational production, endless ideological combustion—yet decreasing metaphysical orientation. Heat increases while vision disappears. Quantity proliferates while meaning collapses. Humanity becomes surrounded by systems of artificial luminosity while inwardly descending into blindness. And notice also the sudden grammatical shift: the parable begins singularly—*the one who kindled a fire*—but then abruptly moves into the plural: *bi-nūrihim*—their light. This subtle transition indicates that the hypocritical condition is transpersonal. What begins as individual fragmentation metastasizes collectively. The loss of light becomes civilizational. Entire societies may gather around fires whose illumination has already vanished. Public discourse then becomes pure thermal reaction: outrage without wisdom, visibility without insight, spectacle without truth.

Then the verse concludes: *wa-tarakahum fī ẓulumātin lā yubṣirūn*—and It left them in darknesses wherein they do not see. The Qurʾān uses the plural: *ẓulumāt*—darknesses. For Truth and Light are ultimately One, while misguidance fragments endlessly. Once severed from the unifying principle of illumination, consciousness disintegrates into multiplicity without center: conflicting desires, contradictory identities, proliferating anxieties, ideological confusions, spiritual exhaustion, symbolic overload. Darkness is plural because

fragmentation is plural. And yet the most frightening word here may be: *tarakahum*—It left them. Not annihilated them. Not obliterated them. Simply abandoned them to the consequences of a Light they refused to interiorize. The hypocrite therefore exists in a uniquely tragic state: he remembers illumination after losing access to it. He remembers the fire. He remembers the momentary disclosure. But now he inhabits only the residue—heat without light, movement without orientation, discursivity without vision. Thus the parable completes the earlier logic of commerce and mockery. The hypocrite purchased misguidance through guidance itself because he sought illumination as possession rather than transformation. The result is a fire that no longer illumines. And this is why the Qurʾān places the loss of *nūr* at the center of the parable: because in the end the true catastrophe is not suffering, punishment, or even error itself, but the withdrawal of the Light by which Reality is seen at all.

18:

﴿صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ﴾

summun bukmun ʿumyun fa-hum lā yarjiʿūn

Deaf, dumb, blind: therefore they do not return!

Commentary: The parable now collapses into three terrifying predicates stripped almost entirely of connective elaboration. The rhetoric itself becomes abrupt, clipped, nearly hammer-like. After the imagery of fire and darkness, the Qurʾān suddenly names the existential consequences of prolonged severance from Light: *deafness, muteness,* and *blindness*. These are not merely physical incapacities. They are modalities of ontological closure. The faculties through which the human being receives, articulates, and recognizes truth have become inoperative. The sequence itself is exact. First: *ṣumm*—deafness. Revelation always begins in hearing. The primordial relation between the human being and transcendence in the Qurʾān is auditory: *kun!* ("Be!"), *waḥy, tilāwa, dhikr, samʿ*. Faith enters through receptivity before conceptualization. Thus the first catastrophe is not that the

hypocrite cannot speak truth, but that he can no longer truly hear it. The signs continue resounding around him, but inward audition has collapsed. Sound reaches the ear biologically while meaning no longer penetrates existentially. This is why quantitative civilization becomes so noisy. Endless discourse, commentary, slogans, outrage, information-streams, algorithmic chatter—all proliferate precisely where true listening has disappeared. The more inward hearing collapses, the more external noise multiplies to compensate for the absence of meaning. One speaks constantly because one no longer hears.

Then comes: *bukm*—dumbness, muteness. This follows necessarily. Once hearing collapses, authentic speech becomes impossible. For true speech in the sacred sense is not self-expression but participation in Logos, in meaningful articulation grounded in Reality. The hypocrite still talks incessantly, perhaps more than anyone else, but speech has become detached from truth. Language devolves into manipulation, branding, positioning, simulation, performance. Words no longer Disclose Being; they manage impressions. This is why the Qurʾān calls them "mute" even while elsewhere depicting them as endlessly speaking. Their muteness is metaphysical. They cannot utter truth because the inward organ connecting speech to Reality has atrophied. Their discourse becomes a closed circuit of the *nafs* speaking to itself.

Then: *ʿumyun*—blind. Blindness comes last because it is the culmination of the prior collapse. Once one can neither hear truth nor articulate it, perception itself becomes distorted. Vision no longer Discloses Reality but only projects inward fragmentation outward onto the world. The hypocrite therefore inhabits a hall of mirrors generated by the ego's own turbulence. He does not merely fail to see Truth; he becomes structurally incapable of recognizing it even when standing before it. Notice also the progression: hearing produces receptivity, speech that of articulation, and with sight is certitude. The entire spiritual anthropology of the Qurʾān is being inverted here. The human being was created as a locus capable of receiving Revelation, responding through truthful articulation, and perceiving the signs of God in the horizons and the souls. Hypocrisy progressively dismantles each faculty until the subject becomes existentially sealed within himself.

Then comes the devastating conclusion: *fa-hum lā yarjiʿūn*—thus they do not return. The word *yarjiʿūn* is immense because return (*rujūʿ*) is one of the deepest Qurʾānic metaphysical motifs. All things return unto God: *innā lillāhi wa-innā ilayhi rājiʿūn*, "verily, we are from God and, indeed, unto It we shall return" (**Q. 2:156**)! Existence itself is cyclical return, reversion to Origin, recollection after dispersion. Guidance is therefore not the acquisition of something alien but the remembrance of what the soul already knows at its deepest ontological root. But the hypocrite *cannot return* because the very faculties necessary for recollection have been incapacitated. Deafness prevents hearing the call. Muteness prevents truthful response. Blindness prevents recognition of the Path. Thus the soul remains trapped within exteriority, unable to reorient toward Origin. And this "non-return" is not merely eschatological. It manifests already within historical existence. One sees subjects who become incapable of retreat from ideological possession, incapable of repentance, incapable of silence, incapable of inward reconsideration. The ego hardens into irreversible momentum. Motion continues, discourse continues, production continues—but return becomes psychologically intolerable because return would require the collapse of the entire constructed self. This is why the verse is so terrifying in its brevity. It describes not merely sinners but a consciousness whose inward compass has been shattered. The faculties remain biologically present yet spiritually nullified. The human form persists while its orientational center has disappeared. And once return itself becomes impossible, darkness ceases to be merely a condition one inhabits; it becomes the atmosphere through which one interprets reality altogether.

19:

﴿أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ﴾

aw ka-ṣayyibin mina al-samāʾi fīhi ẓulumātun wa-raʿdun wa-barq; yajʿalūna aṣābiʿahum fī ādhānihim mina al-ṣawāʿiqi ḥadhara al-mawt; wa-allāhu muḥīṭun bi-l-kāfirīn

Or like a torrential downpour from the heaven, within which are darknesses, thunder, and lightning: they thrust their fingers into their ears against the thunderclaps for fear of death, while God encompasses the coverers/unbelievers!

Commentary: This now intensifies the previous parable. The first image concerned a fire kindled from below—an acquired and instrumentalized luminosity. But now the imagery descends from above: *ṣayyib mina al-samāʾ*—a violent cloudburst from heaven itself. The movement is crucial. The hypocrite is no longer merely confronted with the fading residue of self-generated illumination; he now stands before overwhelming Revelation descending vertically from transcendence. The atmosphere itself becomes theophanic. The word *ṣayyib* does not signify gentle rain. It indicates a torrential downpour, a deluge, something cascading with force and density. Revelation here appears not as tranquil consolation but as existential inundation. For the soul attached to surfaces, authentic Disclosure is terrifying because it destabilizes every fixed structure of the ego. Divine speech is never merely informative. It is atmospheric. It rearranges the ontological climate of existence itself. And within this descent are: *ẓulumātun wa-raʿdun wa-barq*—darknesses, thunder, and lightning. Again the Qurʾān begins with darknesses in the plural. Revelation initially appears dark to the fragmented consciousness because the collapse of familiar certainties is experienced as obscurity before it is recognized as illumination. Every authentic disclosure first blinds the structures of false orientation. Thus the hypocrite experiences Revelation not as serenity but as disorientation. The old symbolic coordinates begin dissolving, yet the new vision has not been interiorized.

Then: *raʿd*—thunder. Thunder is sound without yet stable visibility. It is the overwhelming reverberation of transcendence. The hypocrite fears thunder because thunder interrupts the illusion of self-enclosed autonomy. One suddenly realizes that existence is not silent, not neutral, not domesticated. There is command, address, judgment, summoning. Reality speaks. And then: *barq*—lightning. Lightning is instantaneous illumination. A flash that tears open darkness for a moment and exposes the terrain with unbearable clarity before vanishing again. This is one of the profoundest images of unstable spiritual perception. The hypocrite is granted flashes of recognition—moments in which the Truth becomes undeniable—but because the soul remains

ungrounded in surrender, the disclosure cannot stabilize into abiding light. Illumination appears only as interruption. The sequence is psychologically exact: darkness *to* overwhelming sound *to* sudden flash. This is the phenomenology of crisis before transformation.

Then comes the desperate reaction: *yajʿalūna aṣābiʿahum fī ādhānihim mina al-ṣawāʿiq* —they place their fingers into their ears against the thunderclaps. Notice the excessiveness of the expression. The verse says not merely "their fingertips" but "their fingers" entirely, indicating panic and irrationality. The hypocrite does not calmly evaluate Revelation; he recoils from it bodily. Why? Because Revelation is experienced *as threat*. Divine Disclosure shatters the ego's architecture of self-preservation. And the reason given is devastating: *ḥadhara al-mawt*—for fear of death. But this is not merely biological fear. The hypocrite fears ontological death: the death of the constructed self, the death of symbolic prestige, the death of false sovereignty, the death of the fragmented persona sustained through performance and calculation. Revelation threatens annihilation because Truth always annihilates illusion. This is why modern consciousness so often responds defensively to genuine transcendence. The issue is rarely intellectual disagreement alone. At a deeper level there is terror of dissolution. One fears silence because silence may unveil inward emptiness. One fears Truth because Truth may demand transformation. One fears Revelation because Revelation may require the ego to die before the Real. Thus the plugging of the ears becomes metaphysically symbolic: the soul actively attempts to suppress the intrusion of transcendence into consciousness.

Yet the verse immediately destroys the illusion of escape: *wa-allāhu muḥīṭun bi-l-kāfirīn*—and God encompasses the coverers/unbelievers. This is a terrifying formulation in the Qurʾān because it annihilates the fantasy of exteriority. The hypocrite imagines he can evade Disclosure by retreating into distraction, noise, ideology, performance, or self-protective skepticism. But the Real surrounds him ontologically. There is no outside to Being. No consciousness escapes the all-encompassing field of Divine presence. The word: *muḥīṭ* —Encompassing, Surrounding—is especially immense here. The hypocrite plugs his ears because he imagines Revelation comes from outside and may therefore be blocked. But the verse reveals that transcendence is not external intrusion. God encompasses him

already from every direction: inwardly, outwardly, existentially, temporally, ontologically. The very capacity by which he resists belongs already to the One resisting him through him.

And thus the parable advances beyond the previous one. Before, the hypocrite lost light after kindling fire. Here, he stands amid an overwhelming storm of Revelation itself: darknesses, thunder, lightning, death-fear, and total Divine encompassment. The atmosphere of existence becomes apocalyptic because the soul resisting truth experiences every Disclosure as catastrophe. Yet hidden within the terror is mercy, for the storm itself is still descending from heaven. Even thunder and lightning are modes of Divine address. The tragedy is not that Revelation descends violently, but that the hypocrite experiences illumination only as threat because he refuses the death through which True Life begins.

20:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

yakādu al-barqu yakhṭafu abṣārahum. kullamā aḍāʾa lahum mashaw fīhi wa idhā aẓlama ʿalayhim qāmū. wa law shāʾa allāhu la-dhahaba bi-samʿihim wa abṣārihim. Inna allāha ʿalā kulli shayʾin qadīr

The lightning almost snatches away their sight! Whenever it illuminates for them, they walk within it; and when darkness falls over them, they stand still. And had God willed, It would surely have taken away their hearing and their sight! Verily, God is Powerful over all things!

Commentary: The image now reaches its culmination. The previous verse presented the descent of the storm itself: darknesses (*ẓulumāt*), thunder (*raʿd*), lightning (*barq*), and the existential terror of those who thrust their fingers into their ears against the shock of

Revelation. Here, however, the Qurʾān shifts from the objective phenomenon to the subjective economy of response. It reveals not simply the storm, but the rhythm of consciousness under the reign of inward division. The hypocrite (*munāfiq*) does not wholly reject illumination; rather, he cannot sustain it. He oscillates. He advances and freezes. His movement is intermittent because his center has become fractured.

Then: *yakādu al-barqu yakhṭafu abṣārahum*—The lightning nearly snatches away their sight. The lightning (*barq*) here is not merely a flash in the sky. It is the sudden irruption of unveiling (*kashf*), the momentary disclosure of Reality penetrating the opaque enclosure of the self. Revelation does not arrive gradually according to the ego's comfort. It erupts. It tears fissures through settled perception. It interrupts. But because the inward organ has not been prepared through sincerity, the flash becomes almost intolerable. Hence *yakhaṭafu*—to seize violently, to snatch away, to tear off suddenly. The Light does not merely illuminate; it threatens to confiscate the very structures by which they have organized perception. For the hypocrite has become acclimated to darkness. This is among the terrifying implications already latent in the prior verses. Habit creates ontology. Repetition sediments consciousness. Under prolonged immersion in quantity and surface, opacity itself begins to appear normal. Thus when Light suddenly arrives, it is experienced not as homecoming but as danger. One who has sat too long in darkness recoils before dawn.

Then: *kullamā aḍāʾa lahum mashaw fīh*—Whenever it illuminated for them, they walked within it. Observe the precision: they do not walk *toward* the Light. They walk *within* it and only while it remains. Their movement is entirely contingent upon immediate visibility and immediate advantage. This is faith reduced to utility. They proceed so long as illumination coincides with comfort, certainty, social legitimacy, inward excitement, or worldly gain. But no deeper principle anchors motion.

Then: *wa idhā aẓlama ʿalayhim qāmū*—And when darkness came over them, they stood still. Notably, the verse does not say they retreated. It says they stood. They freeze. Movement ceases. For one who moves by flashes rather than by orientation toward the Real, darkness creates paralysis. They possess no inward *qibla*. No existential axis remains. Their locomotion depends entirely upon external conditions. This pattern is not merely ancient.

Tafsīr Sūrah al-Baqara

It is among the dominant anthropologies of the age itself. One sees it everywhere under the **Reign of Quantity**. Individuals move passionately toward causes, communities, revelations, identities, and truths while these provide affective charge, social momentum, or symbolic illumination. Yet the moment ambiguity descends, conflict appears, cost emerges, or the path darkens, motion ceases. Conviction collapses into suspension. They become spiritual weather-vanes. They move only according to atmospheric pressure.

The verse also discloses a profound metaphysics of temporality. Their movement is episodic because their world has fragmented into disconnected intensities. They possess flashes without continuity, moments without orientation, experiences without center. They become seekers of lightning rather than travelers toward the sun. But lightning cannot sustain worlds. Then comes the final and terrifying disclosure: *wa law shāʾa allāhu la-dhahaba bi-samʿihim wa abṣārihim*—Had God willed, It would have taken away their hearing and their sight. Earlier, hearing and sight were already impaired existentially. But here the possibility of total removal appears. For every faculty remains contingent. Hearing and sight are not autonomous possessions; they are trusts (*amānāt*). Perception itself is continuously bestowed. The soul imagines it possesses its powers inherently, yet the verse reveals otherwise: every faculty subsists through uninterrupted Divine sustaining. And this reaches its conclusion: *inna allāha ʿalā kulli shayʾin qadīr*—Verily, God is Powerful over all things! Not merely every object, but every *shayʾ* (thing): every determination, every state, every inward configuration, every movement of unveiling and concealment. Even sincerity itself arrives only by grace. Thus the hypocrite cannot save himself through technique alone, nor does the believer remain secure through his own efforts. Every station remains suspended between Disclosure and concealment. The storm therefore was never meteorological. It was phenomenological. It was ontological. It was the weather of consciousness itself. And the tragedy of the hypocrite is not that he never sees lightning. It is that he mistakes flashes for the dawn.

21:

Tafsīr Sūrah al-Baqara

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

yā ayyuhā al-nāsu uʿbudū rabbakumu alladhī khalaqakum wa-alladhīna min qablikum laʿallakum tattaqūn.

O ye humanity! Worship thy Lord, the One who created thee and those before thee, that perhaps you may become possessed of reverent God-consciousness/Godwariness (*taqwā*)!

Commentary: A decisive transition now occurs. The prior sequence of verses unfolded as a prolonged anatomy of negation (*nafy*): disbelief (*kufr*), sealing (*khatm*), inward disease (*maraḍ*), hypocrisy (*nifāq*), mockery, oscillation, storm, thunder, lightning, paralysis, fragmentation, and the terrifying spectacle of consciousness severed from its own ontological center. The Qurʾān diagnosed the pathology before prescribing the cure. It first revealed what humans become when cut off from Reality: a creature of surfaces, reactions, episodic flashes, and inward dispersal. We were given a phenomenology of collapse. Now Revelation pivots. The movement is from *nafy* toward *ithbāt*—from negation to Affirmation, from diagnosis to remedy, from pathology to reconstitution. The previous verses dismantled false centers; now the Qurʾān establishes the true one. Thus after the storm, after the darknesses, after the fractured anthropology of hypocrisy, there descends not another warning but a universal summons: *yā ayyuhā al-nāsu*—O ye humanity!

Notice carefully: no longer *alladhīna āmanū* ("those who believe"), nor *alladhīna kafarū* ("those who disbelieve"), nor *al-munāfiqūn* ("the hypocrites"). The address expands. It becomes primordial. Revelation now speaks to humanity *qua* humanity. Before creed, before faction, before sociological category, before every secondary determination, there stands the human being *as such*. The Qurʾān descends beneath identities to ontology itself. For all the previous disorders shared one underlying root: forgetfulness of origin. Here it is *uʿbudū rabbakum*—Worship thy Lord! But *ʿibāda* here cannot be reduced merely to ritual performance. The root ***ʿ-b-d*** carries the sense of smoothing, treading, making a path traversable. The *ṭarīq muʿabbad* in classical Arabic is a *road worn smooth* through repeated passage. Worship therefore signifies existential reorientation through repeated return. It is not merely *obedience*. It is the re-carving of the soul according to Reality. For the hypocrite of the previous passages lacked an axis. He moved according to lightning flashes. He walked

when conditions illuminated and froze when darkness descended. He possessed movement but no orientation. Here the Qurʾān restores orientation itself. Worship becomes ontological calibration.

Then: *rabbakumu alladhī khalaqakum*—Thy Lord who created thee! Not merely: *the Lord.* But: *thy Lord.* The relation is intimate before it is juridical. *Rabb* does not merely mean sovereign master. As we said, it signifies nurturer, sustainer, cultivator, one who gradually brings a thing toward the completion of its reality. The *rabb* is the One who escorts beings from potency toward manifestation. And as we said, it is the Name and Attribute specific to each thing—the particular angle in which the Face of God is turned to that thing. And *khalaqa* here is not simply production from nothingness conceived mechanically. Creation is not factory manufacture. It is ontological bestowal itself: the perpetual conferral of existence. For under the cosmological register now opening, creation is not merely an event buried in primordial time. Creation is continuous. One is not merely *created*; one is *being created.* Thus all previous pathologies become intelligible. The hypocrite fractures because he imagines autonomy. He imagines faculties belong inherently to himself. He mistakes derivative existence for independent existence. The prior verses already hinted at this: hearing and sight themselves could be taken away. Here the remedy appears: remembrance of ontological dependence.

Then: *wa-alladhīna min qablikum*— "And those before you." This expands the horizon temporally. You are not the beginning. The **Reign of Quantity** produces civilizational narcissism. Every age imagines itself unique, unprecedented, sovereign in relation to history. But Revelation inserts humanity into a vast procession of universal Being. Others came before. They rose and vanished. They believed and denied. They built and collapsed. You stand inside a chain. This too is medicine. For narcissism feeds fragmentation.

Then comes the purpose: *laʿallakum tattaqūn*—That perhaps you may possess *taqwā.* The Qurʾān does not say: *that perhaps you may merely obey*, nor *that perhaps you may accumulate information*, nor *that perhaps you may identify with a group.* It says *tattaqūn.* As mentioned, *taqwā* derives from *wiqāya*: protection, guarding, preservation. Yet in the deeper ontological register it is not fear in the modern psychological sense. It is the preservation

of ontological proportion. It is the soul's protection against forgetfulness of Reality. And now one sees the structure fully. The previous verses described souls shattered through dispersal. Here the cure arrives: worship as recollection, Lordship as ontological grounding, creation as continual dependence, and *taqwā* as preservation of inward proportion. The movement therefore mirrors the deepest logic of the *shahāda* itself:

lā ilāha (no God)— negation (= fire).
illa allāh (but God)—Affirmation (= Light).

Everything preceding was *nafy*: the stripping away of false securities, false movement, false sight, false centers. Now begins *ithbāt*: the reconstitution of the human around the Real. The storm has ended. Ontology begins.[30]

22:

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

alladhī jaʿala lakumu al-arḍa firāshan wa-l-samāʾa bināʾan wa anzala mina al-samāʾi māʾan fa-akhraja bihi mina al-thamarāti rizqan lakum fa-lā tajʿalū liʾllāhi andādan wa antum taʿlamūn

The One Who made for you the earth a couch/spread and the heaven a structure, and sent down from heaven water, then thereby brought forth fruits as provision for you. Therefore do not set up rivals unto God while you know!

Commentary: Now the discourse rises from anthropology into cosmology. Up to this point, the Sūrah has described existential types: the *muttaqūn*, the *kuffār*, and the *munāfiqūn*. It analyzed receptivity, concealment, and fragmentation within the soul. But now Revelation

turns outward toward the architecture of manifestation itself. Yet with the Qurʾān the outward is never merely outward. Cosmology itself is anthropology projected upon the horizon. The world mirrors the soul and the soul mirrors the world because both are inscriptions within the same Book. Thus heaven and earth are not merely physical coordinates; they are stations of disclosure within the theater of the Divine Self-Manifestation (*tajallī*).

﴿ٱلْأَرْضَ فِرَاشًا﴾

al-arḍa firāshan

The earth a couch/spread!

The earth (*arḍ*) here is not simply terrestrial matter beneath our feet. In the language of realization it signifies extension, receptivity, and the field of manifestation itself. A couch (*firāsh*) is that which receives, bears, supports, and spreads itself beneath another. Thus the earth is the primordial matrix of reception and becomes the place where Divine Mercy spreads itself beneath existence, since the cosmos itself is made habitable through Mercy (*raḥma*). It is the maternal expanse of possibility upon which forms become inscribed. In our Bayānī idiom, one could say it is the **Tablet of Existential Affirmation** (*lawḥ al-ithbāt*) upon which the articulations of Being descend. Earth therefore signifies not inert substance but receptive onticity itself. This is why many sages associated earth with the station of passivity before the Divine Command (*amr*). Not passivity in the pejorative sense, but receptivity (*infiʿāl*). For all manifestation requires a womb. The cosmos itself unfolds through the logic of reception. The Breath of the All-Merciful (*nafas al-raḥmānīya*) expands; the earth receives. Light irradiates; mirrors disclose. Speech descends and hearing receives, because command descends and receptivity receives since the Self-Disclosure descends and the mirrors receive. Thus the earth here symbolizes every locus capable of saying 'yes' to Being. And in another sense, the human soul itself is earth. The *qalb* is an earth. The imaginal faculty is an earth. Consciousness itself is an earth. Whatever receives Divine Self-Disclosure becomes *arḍ*. Hence the verse is already speaking inwardly: God made your interiority a spread capable of receiving Revelation.

Tafsīr Sūrah al-Baqara

﴿وَالسَّمَاءَ بِنَاءً﴾

wa-l-samāʾa bināʾan

And the heaven a structure!

If earth is receptivity, heaven (*samāʾ*) is elevation and ordering principle. The heaven is called a *bināʾ*—a structure, construction, architecture. The word itself suggests arrangement, proportion, hierarchy. In Akbarian language, heaven signifies the world of the Divine Names as they descend through ordered degrees of manifestation. Multiplicity is not chaos. It possesses architecture. Reality itself possesses articulation. The heavens are the gradations of disclosure by which the Infinite becomes manifest without ceasing to remain Infinite. In the language of Illuminationism, heaven is the hierarchy of Lights and here it is not merely architecture but the hierarchy of luminous dominion through which higher Lights govern lower degrees. The lower receives from the higher; the weaker from the stronger; the darker from the more luminous; the *barzakh* from the commanding light. Thus heaven is not above merely in spatial terms. It is above ontologically. The higher does not mean location but intensity of luminosity. Earth below and heaven above therefore are not merely spatial coordinates. They are ontological poles: earth equals receptivity; heaven equals formative Disclosure. And the human being stands precisely as the *barzakh* between them. For this reason the Perfect Human is simultaneously earth and heaven: earth through receptivity and heaven through realization. He or She becomes the confluence of descent and ascent.

﴿وَأَنزَلَ مِنَ ٱلسَّمَاءِ مَاءً﴾

wa anzala mina al-samāʾi māʾan

And sent down from heaven water!

Water here is among the most immense symbols in the Qurʾān. Outwardly it is rain. Inwardly it is knowledge, spirit, revelation, life, mercy, and the descent of the Divine Command itself. Akbarian metaphysics repeatedly associates the waters with the undifferentiated possibility of manifestation. The Throne itself rests upon water because

water symbolizes primordial fluidity before fixation. The Divine Breath descends like rain upon the fields of possibility. Thus this water is not meteorology. It is *fayḍ*—effusion. Revelation itself is rain. Knowledge is rain. Mercy is rain. Theophany is rain. And notice: it descends *from heaven*. Meaning from higher ontological degrees toward lower ones. Every unveiling originates from above—not spatially but principially. The Bayānī language of articulation sharpens this further. Before inscription comes breath. Before fixation comes utterance. Before form comes movement. Water here belongs to the economy of fluid articulation preceding juridical hardening. It is Being still in motion.

﴿فَأَخْرَجَ بِهِ مِنَ ٱلثَّمَرَاتِ رِزْقًا لَّكُمْ﴾

fa-akhraja bihi mina al-thamarāti rizqan lakum

Then thereby brought forth fruits as provision for you!

Now manifestation flowers. Fruits (*thamarāt*) are not simply agricultural products. They are outcomes, realizations, crystallizations. Knowledge has fruits. Prayer has fruits. Love has fruits. Unveiling has fruits. Revelation bears fruits. History itself bears fruits. The entire cosmos is the fruit of Divine Self-Disclosure. Thus the descent of heavenly waters into receptive earth produces manifestation itself. And this is precisely the cosmological drama of existence: descent ***to*** reception ***to*** fruition. In our own Bayānī-lettrist language, Breath/Air is to Fire is to Water is to Earth. Articulation precedes fixation. Movement precedes sedimentation. Life precedes form. This is because articulation first ignites determination, determination flows into transmission, and transmission finally stabilizes as inscription.

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

fa-lā tajʿalū li’llāhi andādan wa antum taʿlamūn

Therefore do not set up rivals unto God while you know!

Now comes the chilling conclusion. The verse suddenly moves from cosmology back to *tawḥīd* because multiplicity always risks becoming idolatry. Why? Because one sees earth and forgets receptivity. One sees heaven and forgets luminosity. One sees water and forgets

mercy. One sees fruits and forgets disclosure. One sees forms and forgets their Root. Thus *andād* (rivals, counterparts) are not merely idols of stone. They are every fragment elevated into false self-subsistence. The ego, institutions, systems, ideologies—even theology itself—may become rivals when relative forms are mistaken for self-subsisting realities. An idol is anything severed from its ontological dependence upon the Real because *shirk* (associationism/idolatry) is not worshipping another thing *beside* God. It is granting relative existence self-subsistence. So know that the idol is not merely stone. Nay, the idol is any form perceived as possessing reality from itself rather than through the Real. And here the verse closes the circle. The entire cosmology was never about physical description. It was unveiling the hidden architecture of Reality itself: all things descend, receive, unfold, and return. To isolate any stage from the Whole is *shirk*. Hence the verse whispers: place all things in their proper place, and neither subsume or confuse one thing with another, and understand the trajectory of all things from their Source realizing their complete dependence upon It and Its total independence from them because the Real alone possesses independence, while all else lives only by participation. To forget this is idolatry; to see this is *tawḥīd*.

23:

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴿

wa in kuntum fī raybin mimmā nazzalnā ʿalā ʿabdinā faʾtū bi-sūratin min mithlihi wa-dʿū shuhadāʾakum min dūni'llāhi in kuntum ṣādiqīn

And if you are in doubt concerning that which We have sent down upon Our servant, then bring a sūrah in the like of it, and call your witnesses apart from God if you are truthful!

Commentary: Now the Sūrah turns toward one of its great challenges (*taḥaddī*), but among the folk of unveiling the challenge is far deeper than rhetoric, grammar, eloquence, or literary beauty. For if the previous verses unfolded the architecture of the cosmos itself—

earth as receptivity, heaven as luminous hierarchy, water as effusion, fruits as manifestation—then the challenge now concerns not language alone but participation in the very movement of Divine Self-Disclosure (*tajallī*). The issue is not merely: can one imitate a text? The issue is: can one reproduce the ontological event from which Revelation descends? Only One has seriously met that challenge—the Primal Point, the Bāb. But here notice carefully:

﴿فِي رَيْبٍ﴾

fī raybin

In doubt...

The Qurʾān does not merely say *if you doubt*. Rather: *if you are in doubt.* The preposition is immense. One inhabits doubt. One dwells within it. Earlier we spoke repeatedly of receptivity and contraction. Here *rayb* is not simple uncertainty or innocent questioning. The Qurʾānic *rayb* is existential disturbance. It is the trembling condition of a consciousness suspended between Disclosure and resistance. One does not merely possess *rayb*. One becomes surrounded by it. Thus *rayb* here is almost a world—a horizon—a mode of being.

The Qurʾān had earlier declared in **Q. 2:2**:

﴿ذَٰلِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ﴾

dhalika al-kitāb la rayba fīhi

That is the Book—no doubt in it!

But now the perspective inverts: The Book contains no doubt. The doubter contains doubt. The fissure therefore never belonged to Revelation. It belonged to reception. And once again the entire drama returns to ontology. The Real remains One. Only reception differs.

﴿مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

mimmā nazzalnā ʿalā ʿabdinā

Tafsīr Sūrah al-Baqara

Concerning that which We sent down upon Our servant!

Now notice that Revelation descends not upon *nabīyinā* (Our Prophet), nor *rasūlinā* (Our Messenger), but *ʿabdinā* (Our servant). This is among the deepest secrets in the Qurʾān. Before prophecy there is servanthood. Before ascent there is receptivity. Before Manifestation there is surrender. For earlier earth itself was described as *firāsh*: receptivity spread beneath descent. Now Muḥammad (ص) himself appears as the Supreme Earth of reception. He is *ʿabd* because He becomes pure receptivity before Disclosure. In our Akbarian language, the *insān al-kāmil* is the comprehensive locus (*al-kawn al-jāmiʿ*) because He gathers all Divine Names without resistance. In our Bayānī register: The Breath descends; the mirror receives; articulation flowers. Thus *ʿabd* here is not subordination but ontological openness. Servanthood becomes the highest station precisely because it is complete receptivity before the Divine Command. The Perfect Human becomes earth before becoming heaven.

﴿فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ﴾

faʾtū bi-sūratin min mithlihi

Then bring a sūrah from the like of it!

Now the challenge appears. Ordinary readings hear: produce comparable speech. But among the people of realization, *sūrah* itself means form, configuration, Imaginal embodiment. Its root concerns shape and articulation. Thus the challenge is immense: Bring forth a form generated from the same ontological source. Produce articulation from the hidden spring of Disclosure itself. Not imitation. Origination. For Revelation is not assembled. It descends. This is why earlier water descended from heaven. And now Revelation itself descends. The symbolism repeats itself. The challenge therefore is not literary. The challenge is cosmological. Can one become sufficiently receptive for Divine Self-Disclosure to articulate itself through one's being? Can one become *ʿabd*? Can one become earth? Can one become mirror? For words alone do not produce a Qurʾān. The soul behind articulation determines the form of articulation. Speech follows ontology.

﴿وَٱدْعُوا شُهَدَاءَكُم مِّن دُونِ ٱللَّهِ﴾

Tafsīr Sūrah al-Baqara

wa-dʿū shuhadāʾakum min dūni'llāhi

Call your witnesses apart from God!

Earlier we encountered *andād*—rivals. Now we encounter witnesses. But these witnesses are every auxiliary structure through which false certainty sustains itself. Call your authorities. Call your systems. Call your inherited symbolic orders. Call your idols. Call your conceptual apparatus. Call upon your magic and sorcery. Call every structure not rooted in Disclosure. Because the challenge is not ultimately linguistic. It is *ontological*. For one cannot summon Divine Self-Disclosure through accumulation. One cannot produce Revelation through machinery. One cannot generate Light through opacity. Only Light produces Light. And so, a Light produced from Light can say in the same vein as this verse:

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ عَلَى ٱلْحَقِّ؟ قُلِ ٱدْعُوا مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱلذِّكْرِ، وَأْتُوا بِآيَةٍ مِّن مِّثْلِهِ، إِن كُنتُم بِٱلْحَقِّ صَادِقًا مَّحْمُودًا﴾

am yaqūlūna iftarāhu ʿalā al-ḥaqq? quli idʿū mani istaṭaʿtum min dūni al-dhikr, waʾtū bi-āyatin min mithlihi, in kuntum bi-l-ḥaqqi ṣādiqan maḥmūdan

Or do they say: "He hath fabricated it against the Real?" Say: Summon whomsoever you are able apart from the Remembrance (*al-dhikr*)**, and bring forth a Sign** (*āya*) **in the likeness of it, if you, in Truth, be One Truthful, One Praised** (*maḥmūd*)**!**[31]

Our citation here from the Bāb's *qayyūm al-asmāʾ* (The Peerless Names) dramatically intensifies and interiorizes the Qurʾānic challenge by shifting its axis from textual imitation to ontological production. Whereas the Qurʾān declares *wa-dʿū shuhadāʾakum min dūni'llāh*, "Call your witnesses apart from God," the Bāb recasts it as *idʿū mani istaṭaʿtum min dūni al-dhikr*, "Summon whomsoever you are able apart from the Remembrance," replacing God with the Remembrance: not merely *remembrance* as abstraction, but the Living Remembrance, the Manifestation of God, and the locus of Divine Self-Disclosure itself—the Perfect Human. Likewise the challenge contracts from producing a *sūrah* to producing an *āya*, a Sign—not merely textual discourse but a Theophanic Event, a Disclosure, a luminous act. Thus the issue is no longer: can one imitate Revelation? Rather: can one generate

Disclosure outside the economy of Disclosure itself? Can one produce Light without Light? Hence the concluding phrase, *in kuntum bi-l-ḥaqqi ṣādiqan maḥmūdan*, subtly joins *ṣidq* (truthfulness) to *maḥmūd* (the One Praised), evoking the Muḥammadan Reality and the *maqām al-maḥmūd*—with us representing the ***mīm*** (م) of ***Alif-Lām-Mīm*** (ا ل م), which corresponds to *sujūd* (prostration) and *ʿubūdīya* (servanthood) as earth of receptivity to the secret of *rubūbīya* (*lordship*). Thus truthfulness here ceases to mean propositional correctness and becomes *existential transparency*: alignment with the Real such that one becomes a receptive locus wherein articulation descends and Disclosure itself speaks.

﴿إِن كُنتُمْ صَادِقِينَ﴾

in kuntum ṣādiqīn

If you are truthful!

And now our verse ends with truthfulness. Not intelligence, not eloquence, and not argument. Truthfulness. Because *ṣidq* in the language of realization means correspondence between inward and outward. Alignment and complete transparency. One becomes truthful when one ceases resisting Reality. Truthfulness therefore is existential. Not propositional. And thus the challenge finally returns inward. The question was never: Can you imitate the Qurʾān? The question was: Can you become sufficiently transparent for Disclosure itself to descend? For Revelation does not challenge literary skill. It challenges ontology itself. Hence the verse whispers: If doubt surrounds you, then become earth before the rain. Become mirror before the Light. Become servant before speech. Annihilate yourself absolutely in the Reality of the Infallibles (ع) as the Bāb realized with unparalleled intensity, for only then does the descent of Revelation (*waḥy*) become possible—nay, it becomes necessary (*wājib*) by the very Divine economy of things. That door is not closed—it never was. The Qurʾān indeed continues to Speak beyond the two covers enclosing its physical, written form, since it is God's own eternal Exposition (*bayān*). Those who deny this, it is as if they have denied the very Reality of God—whatever else be their state. The true gnostics and the People of Realization have always understood this Truth even though they have often concealed it from open expression and instead veiled the matter in allusions and symbols lest they be persecuted (and even

murdered) by wordly power and the ignorant as the Bāb was, as Ḥallāj (d. 922) was, and as others among the gnostic witnesses were.

For the subtlety here is immense. The verse does not say: *if you are knowledgeable* (*in kuntum ʿālimīn*), nor *if you are certain* (*in kuntum mūqinīn*), but: *if you are truthful* (*in kuntum ṣādiqīn*). Truthfulness is demanded because Revelation descends only into ontological conformity. The heart must become proportioned to what it seeks to receive. Thus every prophet, every *walī*, every locus of Divine disclosure first underwent an annihilation of selfhood before becoming a vessel of Divine Speech. For falsehood is not merely speaking untruth—it is the persistence of ego before Reality. And ego always imitates; it cannot Reveal. Hence the challenge of the Qurʾān is ultimately a challenge to Being itself: become true, and the hidden doors of Disclosure may yet open. Remain divided, and one may possess all words while remaining forever veiled from the logoic-Word (*kalima*)—which is the Divine Will (*al-mashīʾa*)—so understand!

24:

﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ﴾

fa-in lam tafʿalū wa lan tafʿalū fa-ttaqū al-nāra allatī waqūduhā al-nāsu wa-l-ḥijāra uʿiddat li-l-kāfirīn

Then if you do not do—and never shall you do—then be Godwary before the Fire whose fuel is humanity and stones, prepared for the coverers (*kāfirīn*)!

Commentary: The prior verse unfolded a challenge. Now in this one the Qurʾān reveals the inverse side of cosmology itself. For if Divine Mercy unfolds through degrees of Disclosure, then refusal of Disclosure also possesses consequences. The cosmos is not only a theater of ascent; it also contains the possibility of contraction (*qabḍ*). Just as Light radiates, opacity coagulates. Just as receptivity flowers, resistance petrifies. Thus we pass from a cosmology of *raḥma* to a cosmology of closure. Notice first the chilling structure:

Tafsīr Sūrah al-Baqara

﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا﴾

fa-in lam tafʿalū wa lan tafʿalū

Then if you do not do—and never shall you do!

The Qurʾān does not merely say 'if you do not'. It adds: *wa lan tafʿalū* (and never shall you do). This is not merely prediction. It is disclosure concerning existential incapacity. Earlier in **Q. 2:5** we encountered:

﴿سَوَآءٌ عَلَيْهِمْ﴾

sawāʾun ʿalayhim

It is all the same unto them...

There the issue was receptivity. Here the issue is power itself. One can only respond to Revelation if one remains inwardly open to the movement of Disclosure. Once closure becomes sedimented, possibility contracts. One becomes incapable not because one lacks faculties but because one has become fixed in a mode of being. For in our Bayānī language articulation precedes fixation. But fixation, repeated endlessly, becomes inversion. The soul ceases to move. Breath becomes stone. This is why the verse immediately says:

﴿فَٱتَّقُوا ٱلنَّارَ﴾

fa-ttaqū al-nāra

Then be Godwary before the Fire!

Notice here that *taqwā* returns. Earlier *taqwā* signified receptivity before Light. But now *taqwā* appears before Fire. Why? Because Light and Fire are closely related realities. Fire is not evil in itself. After all, the Qurʾān itself speaks of the *nār allāh al-mawqada* (the enkindled Fire of God) in **Q. 104:6**. In Illuminationist metaphysics, fire belongs to luminosity, intensity, ascent, and manifestation. Yet when luminosity becomes encountered by opacity, illumination becomes *burning*. The same Light softens one soul and scorches another. The

same sun melts wax and hardens clay. The same Revelation guides some and misguides others. Thus hellfire is not external Divine vengeance arbitrarily imposed, especially since "My Mercy precedes My Wrath."[32] It is the mode in which Reality becomes experienced by a consciousness incapable of transparency. The Folk of Realization repeatedly insist: Paradise and Hell are not merely places. They are modalities of encounter, whether "in the horizons" or "in the souls" (**Q. 41:53**), since Paradise and Hell are modes of *tajallī* just as Guidance (*hidāya*) and misguidance (*ḍalāla*) are also modes of Self-Disclosure. Both are also Names of God: the Guide (*al-hādī*) and the Misguider (*al-muḍill*). This is because nothing exists outside of the two clefts (*shaqq*) of the *tahlīl*—there is no god but God (*lā ilāha illa allāh)*: negation and Affirmation. The Real remains One. It is the reception that differs.

﴿ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ﴾

allatī waqūduhā al-nāsu wa-l-ḥijārah

...whose fuel is humanity and stones...

Now comes an unsettling image. Ordinarily humans burn fuel. Here humans become fuel. Why? Because the soul has become combustible through what it repeatedly chose. Earlier we spoke of existential sedimentation. Repetition engraves structure. Structure becomes disposition. Disposition becomes nature. The person eventually becomes what he or she repeatedly worships because repetition slowly engraves ontology. Thus humanity itself becomes fuel because every false fixation becomes accumulated inwardly. But the verse adds: *wa-l-ḥijāra* (and stones). Stones here are immense symbols. Outwardly they may indicate idols. Yet inwardly stone signifies coagulation, hardness, opacity, and closure. Earlier water descended. Now stone appears. Earlier movement. Now sedimentation. Earlier receptivity. Now petrification. The symbolism is exact. For stone represents articulation hardened beyond movement because, on one level of symbolism, stone is utterance after breath has died within it. The Breath became arrested. Disclosure ceased flowing. The heart no longer overturned or existentially pulsated.

Earlier we underscored that the *qalb* is an earth. Now we encounter its inversion: The heart becomes stone. Not because God imposed hardness arbitrarily, but because contraction repeatedly embraced itself until opacity became nature. In our own Bayānī-

lettrist logic one could almost say that Air to Fire to Water to Earth becomes inverted into Earth to Stone to Hardness to Immobility. Thus hell is anti-cosmology. The same architecture of manifestation becomes reversed into contraction, hence why the Bayānī terminology defines it—and *fire*—as negation (*nafy*).

﴿أُعِدَّتْ لِلْكَافِرِينَ﴾

uʿiddat li-l-kāfirīn

Prepared for the coverers!

Notice carefully: Prepared for the *kāfirīn*. Not merely 'unbelievers'. As we have already said, *kufr* means covering. Hell therefore is not punishment for intellectual disagreement. It is the culmination of ontological concealment. The *kāfir* covers Reality, so Reality becomes covered from him or her. One covers Disclosure and then Disclosure appears as fire. One hardens. Then existence itself becomes experienced as hardness. Thus hell is not fundamentally imposed from outside. Rather, hell is the soul's own architecture returned to itself. The Real simply reveals what was always there. Hence the verse whispers a secret: Every act of closure prepares its own flame. Every fixation *qua* idol accumulates the fire proper to itself. For one eventually burns in the very forms one mistook for independent reality. And thus *taqwā* returns once more—not as moral anxiety but as ontological vigilance: remain fluid before the descent of Mercy lest the waters of Disclosure harden into stone and the fire hidden within the stone awaken.

25:

﴿وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ﴾

Tafsīr Sūrah al-Baqara

wa-bashshir alladhīna āmanū wa ʿamilū al-ṣāliḥāt anna lahum jannātin tajrī min taḥtihā al-anhār, kullamā ruziqū minhā min thamaratin rizqan qālū hādhā alladhī ruziqnā min qabl, wa-utū bihi mutashābihan, wa lahum fīhā azwājun muṭahharatun wa hum fīhā khālidūn

And give glad tidings unto those who have affirmed and enacted the righteous deeds: that for them are Gardens beneath which rivers flow! Whenever they are provided therefrom with any fruit as provision, they shall say: "This is what we were provided before!" And they shall be brought in its likeness. And for them therein are purified spouses, and therein shall they abide forever!

Commentary: Now after the anatomy of closure, sealing, contraction, and ontological opacity, the discourse suddenly turns—yet not merely toward reward, but toward expansion. For Revelation does not merely diagnose pathology; it discloses *possibility*. The previous verses unfolded the phenomenology of negation (*nafy*): constriction, sealing, resistance, and enclosure within egoic fixation. Here we enter the domain of Affirmation (*ithbāt*), where Being once again opens itself to Disclosure. The movement itself is significant. For after every descent into contraction there follows expansion; after every concealment there comes unveiling; after every winter of opacity there appears the springtime of *tajallī*. Thus the Qurʾān moves according to the rhythm of the cosmos itself. Notice also:

﴿وَبَشِّرِ﴾

wa-bashshir

And give glad tidings!

The command is not merely: inform. Nor: warn. But: gladden. Revelation is not fundamentally catastrophe. The prophetic function is not exhausted by warning (*indhār*); it is equally—and perhaps more deeply—the announcement of Divine possibility. *Bashāra* derives from the skin (*bashara*): glad tidings are that which alter the complexion itself. The face becomes illumined because inward reality changes. The human countenance becomes the mirror of ontological transformation. Glad tidings therefore are disclosures that alter Being itself. Then:

Tafsīr Sūrah al-Baqara

﴿ٱلَّذِينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ﴾

alladhīna āmanū wa ʿamilū al-ṣāliḥāt

Those who affirmed and enacted righteous works!

Faith here is never passive assent. *Īmān* without enactment remains suspended abstraction. The righteous act (*ṣāliḥāt*) derives from *ṣ-l-ḥ:* rectification, harmonization, restoration. The righteous deed therefore is not moralism in the shallow sense; it is the act by which fragmentation becomes reintegrated into primordial order. To perform *ṣāliḥāt* is to participate in ontological repair. The soul itself becomes mended. And now comes the mystery:

﴿أَنَّ لَهُمْ جَنَّاتٍ﴾

anna lahum jannāt

That for them are Gardens!

The Garden (*janna*) derives from concealment: that which covers, veils, encloses. Paradise is therefore not merely a location of sensual reward but a mode of Disclosure through concealment. Every *tajallī* simultaneously reveals and veils. Thus Paradise is the theater wherein Disclosure becomes inexhaustible. One enters not static possession but endless unveiling. And:

﴿تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ﴾

tajrī min taḥtihā al-anhār

Beneath which rivers flow!

Rivers symbolize movement. Stagnation belongs to hell because closure ceases circulation. Paradise flows because Divine Self-Disclosure never repeats itself because every instant:

﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

kullu yawmin hūwa fī shanʾin

Each day It is upon some [new] task! (Q. 55:29)

Thus the rivers beneath the Gardens are the currents of *tajallī* itself. Reality remains alive because Divine Disclosure remains inexhaustible. But then comes one of the strangest and most subtle verses in the whole description:

﴿كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا ٱلَّذِي رُزِقْنَا مِن قَبْلُ﴾

kullamā ruziqū minhā min thamaratin rizqan qālū hādhā alladhī ruziqnā min qabl

Whenever they are provided with a fruit they shall say: "This is what we received before!"

Why this repetition? Because Reality is simultaneously repetition and renewal. The gnostics know that theophanies never recur identically, yet they retain recognizability. The Face remains one while manifestations differ endlessly. Thus every unveiling carries the strange structure of déjà vu. One says: *I know this!* Yet simultaneously: *I have never seen this before!* And therefore:

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

wa-utū bihi mutashābihan

They are brought in its likeness!

Not identical—but resembling. This is among the deepest metaphysical statements in the Qurʾān. Divine Self-Disclosure repeats through similarity without repetition through identity. The cosmos itself unfolds by this principle. Every dawn resembles every dawn yet no dawn is the same. Every saint mirrors the Logos yet none exhausts It. Every Manifestation discloses the One Light while differing in mode and degree. And perhaps here one glimpses one of the secret structures of Revelation itself. Humanity repeatedly says: *"This is what came before,"* "this resembles Moses," "this resembles Jesus," "this resembles

Muḥammad"—or even, "this resembles the Bāb." And indeed it does, because the [Complete Human] is like the Sun; if it rises endlessly, there would not be an additional Sun, and if it sets endlessly, there would not be an additional Sun!"[33] Yet:

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

wa-utū bihi mutashābihan

They are brought in its likeness!

It comes in likeness—but never simple repetition. Recognition and misrecognition therefore stand perilously close together. The soul says: *I know this*, and therefore risks believing there is nothing new; or it says: *This is utterly different*, and therefore misses the underlying Light. The People of Realization perceive sameness within difference and difference within sameness. Then:

﴿وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ﴾

wa lahum fīhā azwājun muṭahharatun

For them therein are purified spouses!

Pairing is among the principles of existence itself:

﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

wa-min kulli shayʾin khalaqnā zawjayn

Of every thing We created pairs/spouses! (Q. 51:49)

Purification here therefore means restoration from fragmentation. Every faculty returns to its primordial complement. Intellect and soul; Logos and Sophia; knower and known; lover and beloved—all reconciled. And finally:

﴿وَهُمْ فِيهَا خَالِدُونَ﴾

Tafsīr Sūrah al-Baqara

wa hum fīhā khālidūn

And therein they abide forever!

Eternity here is not endless duration. It is liberation from succession itself. For temporality belongs to fragmented perception. Eternity is perpetual presence before the Face, since:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

kullu shayʾin hālik illā wajhahu

All things perish but Its Face! (Q. 28:88)

Thus Paradise is not reward after Reality. Paradise is Reality unveiled! And perhaps the verse secretly whispers: after all the sealing, denial, juridical fixation, resistance, and contraction previously described, Reality remains abundance. The rivers of Paradise always flow, the Garden still waits, because Disclosure never ceases. Suhrawardī says: *Those who follow the path shall consummate what God hath written for them in the primal inscription. Joys shall not keep them from the journey, nor the blazing heat of summer keep them from the good pleasure of the Lord of Command. Those who circle about the gate, who fear the might of God, who pray in the night season, who are patient in their cells, who give alms while their people are heedless, who are implacable in the holy war, wandering the earth although their spirits have risen to the all-highest spot, possessors of the greatest* ***shekinah****—these shall find from God the glad tidings of salvation!*[34]

26:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

Tafsīr Sūrah al-Baqara

inna allāha lā yastaḥyī an yaḍriba mathalan mā baʿūḍatan famā fawqahā fa-ammā alladhīna āmanū fa-yaʿlamūna annahu al-ḥaqqu min rabbihim wa-ammā alladhīna kafarū fa-yaqūlūna mādhā arāda allāhu bihādhā mathalan yuḍillu bihi kathīran wa yahdī bihi kathīran wa mā yuḍillu bihi illā al-fāsiqīn

Verily, God is not ashamed to strike a parable of a mosquito—or what is beyond it! As for those who believe, they know that it is the Truth from their Lord! But those who cover over, say: "What did God intend by this similitude/parable?" By it It misguides many and guides many! And It misguides by it none save the corrupt transgressors!

Commentary: The phrase *lā yastaḥyī* (is not ashamed) is itself surprising. For shame here is not moral embarrassment. Rather, in the language of realization it signifies concealment before expectation. Human beings possess hierarchies. We imagine the Divine ought to speak through grandeur: mountains, stars, kings, cataclysmic signs and similar. We expect transcendence to appear clothed in magnitude. But Revelation repeatedly humiliates this expectation. A spider's web, an ant, a bee, dust, a seed, a fly and a mosquito. Why? Because the Real refuses idolatry of scale. Magnitude itself is among the veils.

The ego always seeks God in spectacles because spectacles preserve distance. One can admire cosmic grandeur while remaining inwardly untouched. But Revelation instead chooses the insignificant because the insignificant bypasses egoic inflation. The mosquito becomes more dangerous than the mountain because it exposes the arrogance of perception itself. And this also returns us directly to the symbolism of **al-Baqara**. Earlier we argued that the *cow* represented the nourishing field of manifestation and living receptivity. Yet the people dissected the symbol juridically and thereby lost its disclosure. Here the same principle returns in miniature. The mosquito is not the point. The symbol is never the point. The point is receptivity before Disclosure itself. For Divine Self-Disclosure (*tajallī*) saturates every scale of Being equally. The Infinite is not "more present" in the galaxy than in the atom. The Names of God disclose through both. The gnostic therefore sees no hierarchy of Disclosure. The mosquito and the Throne become mirrors, and the ant and the angel become signs. The dust particle and the constellation differ only in degree of manifestation—not in principial origin—since, on one level, the entirety of creation and

what is other than It is equal in Its eyes before It. Thus the Real says: *I am not ashamed.* Meaning: *I refuse your metaphysical snobbery!* Then:

﴿فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ﴾

fa-ammā alladhīna āmanū fa-yaʿlamūna annahu al-ḥaqqu min rabbihim

As for those who believe, they know that it is the Truth from their Lord!

Notice carefully: they *know* (*yaʿlamūna*). Not merely believe. Knowledge appears because receptivity already exists. For the believer does not become scandalized by form. He or she passes through form toward Disclosure itself. The *muttāqī* sees symbol transparently. The symbol opens. It does not imprison. Earlier in our commentary we described *taqwā* as ontological preparedness. Here we now witness that preparedness in operation. The God-conscious/Godwary soul encounters a mosquito and asks: *"What disclosure appears here?" "What Name unfolds here?" "What wisdom manifests here?"* For the believer inhabits symbolic reality. Everything speaks. Everything signifies. Everything becomes Qurʾān. The entire cosmos becomes verses (*āyāt*). The mosquito therefore functions as Revelation not because of biological significance but because all things become loci of Disclosure. Then comes the opposite response:

﴿وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا﴾

wa-ammā alladhīna kafarū fa-yaqūlūna mādhā arāda allāhu bihādhā mathalan

But those who cover over say: "What did God intend by this similitude/parable" (*mathalan*)?

Observe: they ask the wrong question. Not *what does this Disclose?* But: *"Why this?" "Why a mosquito?" "Why not something greater?"* The *kāfir* remains trapped at the level of surface selection. He interrogates the vehicle while missing the Disclosure. The symbol becomes obstacle rather than passage. And this reveals one of the deepest structures of consciousness: the sealed subject becomes scandalized precisely where Disclosure descends. We have seen this repeatedly—not only scripturally but historically and personally. Certain subjects encounter Disclosure only to immediately pathologize it. The

issue is never content alone. The issue is always prior closure. Thus when the Primal Point appeared in Qājār Iran many saw merely a young, self-taught Shīrāzī merchant. When Christ (ع) appeared in 1st century Roman occupied Palestine, many saw merely a carpenter from Nazareth. When Moses (ع) first appeared in Pharaonic Egypt, merely a fugitive. When Disclosure arrives clothed in ordinary forms, egoic consciousness stumbles because it seeks spectacle rather than Truth. And thus Revelation continuously humiliates expectation, and so why the literal wording of prophecies can never be relied upon because they are designed to disappoint those who take them that way: literally. The Infinite arrives concealed and the mosquito becomes apocalypse! Reflect on this. Then the terrifying conclusion:

﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا﴾

yuḍillu bihi kathīran wa yahdī bihi kathīran

By it It misguides many and guides many!

This is among the most unsettling verses in the Qurʾān because it reveals a metaphysical law. The same Disclosure guides one soul and seals another. The same Light softens wax and hardens clay. The same Qurʾān unveils and veils. The same Point becomes salvation and scandal. Revelation does not create dispositions *ex nihilo*. Rather, it reveals them. *Tajallī* exposes latent structure. The parable merely manifests what was already present in the recipient. Thus guidance and misguidance arise from preparedness before Disclosure. The Qurʾān is mirror. The difference lies in the beholder. Then comes the final restriction:

﴿وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

wa mā yuḍillu bihi illā al-fāsiqīn

And It misguides by it none save the corrupt transgressors!

The *fāsiq* is not merely sinner. The root *f-s-q* originally signifies emergence from boundaries—like a date bursting from its skin. The *fāsiq* exits ontological proportion. He ruptures alignment with primordial order. He abandons measure and so he corrupts. Thus *fisq* becomes metaphysical dislocation. Not merely legal infraction. The *fāsiq* therefore

cannot read symbol because he has exited symbolic equilibrium itself. Revelation appears absurd because his existential architecture no longer corresponds to Disclosure. Thus the verse concludes our entire movement beautifully. The problem was never the mosquito. The problem was never the symbol. The problem was never Revelation. The problem was *receptivity*. For the cosmos itself is an endless Divine parable. Every creature is a metaphor/similitude. Every atom is a Disclosure. Every event is a verse. The believer sees through the mosquito unto God. The *kāfir* sees only the mosquito while the *fāsiq* inverts even that. And thus one arrives at the terrifying possibility: that the smallest thing in existence may become the greatest proof. Reality does not withhold Disclosure. Rather, human beings become opaque before what is *already-always* shining. Thus, in a sense, corruption that transgresses arises from a blindness that takes its blindness as real and then inverts even that. Such is the *fāsiq*.

27:

﴿الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

alladhīna yanquḍūna ʿahda'llāhi min baʿdi mīthāqihī wa yaqṭaʿūna mā amara'llāhu bihi an yūṣala wa yufsidūna fī 'l-arḍi ulāʾika humu 'l-khāsirūn

Those who unravel the Covenant of God after Its firm binding/pact, and sever that which God has commanded be joined, and spread corruption throughout the earth—those indeed are they who are the truly ruined!

Commentary: Now the Qurʾānic discourse deepens the pathology already outlined. Previously we encountered the one whose receptivity before Disclosure had collapsed. Here Revelation discloses the anatomy of that collapse itself. For the verse no longer merely describes disbelief (*kufr*) as concealment; it now traces the interior mechanics by which concealment unfolds into ontological fragmentation. The issue here is covenant (*ʿahd*), connection (*waṣl*), and corruption (*fasād*) *eo ipso*. And all three are inseparable.

Tafsīr Sūrah al-Baqara

﴿ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ﴾

alladhīna yanquḍūna ʿahda'llāhi

Those who unravel the Covenant of God...

The root *naqḍ* signifies undoing a tightly woven thing after it has been bound. The image is deliberate. Something whole has first been joined together before later being unraveled strand by strand. Thus the Qurʾān does not describe the human being as entering existence in primordial estrangement. Rather, existence itself begins in *relation*. The soul begins with Covenant. Before history, before law, before doctrine, there stood the primordial Address:

﴿أَلَسْتُ بِرَبِّكُمْ﴾

alastu bi-rabbikum

Am I not your Lord? (Q. 7:172)

The Covenant is therefore not contractual but ontological. Existence itself is response. Being itself emerges from this Address *in illo tempore*. The creature is first constituted as one spoken to. Hence *ʿahd allāh* (the Covenant of God) is not merely a legal pledge but the primordial intimacy between Disclosure and receptivity itself. In our Bayānī perspective, Affirmation (*ithbāt*) is the primordial *yes* (*bala*) hidden within existence itself. Every being begins by answering, and this is in their *fiṭra*. Negation (*nafy*) enters only secondarily as resistance. Thus to break the Covenant is not merely to violate obligation; it is to turn away from one's own ontological root. It is existential *amnesia*. Thus, breaking the Covenant of God is, first and foremost, to break oneself at the ontological root (or, for a collective to do so), for nothing can break God—nor does the All-High Who penetrates the Reality of all things and moves through the very substance of all things require contracts, pacts or covenants as understood by humans or the realm of contingency. God's Covenant (*ʿahd allāh*) merely exists for the benefit of creation and specifically humanity as Its *best of creation* (*aḥsan al-makhlūq*) so that its conscious receptivity to the eternal self-disclosures (*tajallīyāt*) of God remains pure and uncorrupted. Thus God's Covenant (*ʿahd allāh*) exists on the individual level so that the Lord of each individual—that is, the Name and Attribute

specific to them—may properly act through them in the realm of contingency. Hence, no genuine Divine Covenant has ever been about acquiescing to the self-proclaimed legitimacy (or, conversely, the *illegitimacy*) of erected human institutions, self-appointed mediators, and the like.[35] Then:

﴿مِنۢ بَعْدِ مِيثَٰقِهِۦ﴾

min baʿdi mīthāqihī

after its firm binding/pact...

Notice the precision. The verse does not say merely "after the covenant" but *after its firm establishment*. The root of *mīthāq* indicates strengthening, fastening, making secure. The tragedy is therefore intensified. The rupture occurs *after certainty*. The wound appears *after intimacy*. Many imagine opposition to Truth emerges from ignorance. Yet the Qurʾān repeatedly presents another possibility: that the most violent ruptures arise not from distance but *from proximity*. One first encounters Disclosure, then recoils from what Disclosure demands. For Disclosure is costly. Revelation threatens identities. It destabilizes symbolic architectures. It asks the ego to die. Consider the following: the Primal Point clearly appointed Ṣubḥ-i-Azal (d. 1912) as His successor and Mirror and commanded all of the Bayānīs to obey Him, saying that even the measure of a single mustard grain's seed of grief upon the heart of Ṣubḥ-i-Azal would nullify all of their good works. In word, Ṣubḥ-i-Azal's older brother assented to this upwards of eleven to thirteen years. However, from the moment that the documents of succession, the Will and Testament, and other epistles in praise of Ṣubḥ-i-Azal came into the possession of the Nūrī household in 1849 CE, the older brother recoiled, even in one instance he was recorded as saying that his younger step-brother did not deserve such high accolades and elevated statuses from the Primal Point. Thus this older step-brother, and head of the Nūrī household, out of envy became faithless and began breaking the Covenant of the Bayān before the Point of the Bayān had been martyred even though he had received a direct communication from the Bāb telling him in no uncertain terms what was expected of him—that he should serve and take care of his younger step-brother until the time of his own death.[36]

Thus one repeatedly encounters figures who initially recognize, affirm, and even serve Disclosure of Truth before later recoiling from its consequences. The issue is not lack

of evidence. The issue is inability to sustain the implications of proximity itself. In the case recounted, the implications for Bahāʾuʾllāh in accepting his younger, orphaned step-brother as the Mirror of the Bayān with supreme authority over the Bābīs after the Primal Point was simply too much for him to psychologically digest.

﴿وَيَقْطَعُونَ مَا أَمَرَ ٱللَّهُ بِهِ أَن يُوصَلَ﴾

wa yaqṭaʿūna mā amara'llāhu bihi an yūṣala

And they sever what God commanded to be joined...

So Bahāʾuʾllāh severed what the Primal Point had commanded to be joined: the authority of Ṣubḥ-i-Azal over the Bayān as its Mirror and the cohesiveness of that community from the schism Bahāʾuʾllāh wilfully orchestrated (including the one he engineered from the background with Asad'ullāh Dayyān, *abū shurūr*).[37]

Now, the exoteric commentators speak of kinship, relations, social bonds, and covenantal obligations. All of this remains true. But among the Folk of Realization the matter is also simultaneously immeasurably wider. They sever heaven from earth; meaning from symbol; Manifestation from Source; law from Spirit; letter from breath; multiplicity from Unity; and ultimately they sever themselves from themselves. These are precisely the severances enacted by the Bahāʾī schism from its inception. For Existence/Being (*wujūd*) itself is *waṣl*: connection. And this existence as connection holds a correspondence in the teachings of the **Ahl al-Bayt** (ع) and a name: the **Station of the Bayān** (*maqām al-bayān*) which is equivalent to the **Station of the Blaze-Flux** (*maqām al-fuʾād*) that corresponds with Existence/Being (*wujūd*). Creation is relation and this relation is Being itself. The cosmos is a web of signs whose meaning rests precisely in interconnection. Thus corruption begins whenever fragments begin imagining themselves self-subsistent as Bahāʾuʾllāh did over Ṣubḥ-i-Azal and the Bayān. And so look at the world this severance created: a world in fragments.

That said, our reverse hylomorphism becomes highly relevant here. Breath precedes fixation. Articulation precedes codification. Living Disclosure precedes juridical sedimentation. The moment form forgets its relation to originating articulation, it begins to harden into an idol. Connection dies. The living stream freezes. And perhaps nowhere is

this more visible than when institutions preserve language while severing the interior reality that once animated the language. Speech remains. Forms remain. Titles remain. Yet the living current disappears. The Bahāʾīs may believe that they have superseded the Bayān and to be the rightful owners and proprietors over the Bāb Himself, His cenotaph shrine on Mount Carmel, and whatever artifacts of His that came into their possession since the 1860s until the present. But the Real Truth of the matter is something else entirely.

﴿وَيُفْسِدُونَ فِي ٱلْأَرْضِ﴾

wa yufsidūna fī ’l-arḍi

And they spread corruption upon the earth...

Corruption (*fasād*) is not simple moral wrongdoing. The root signifies decomposition after integrity. Something whole becomes disordered like the Bayān did in the human world at the hands of the Bahāʾīs and their allies. Thus *fasād* is metaphysical before political. Corruption begins whenever ontological relation collapses. The Qurʾān repeatedly links *fasād* to forgetfulness of Divine order because the earth itself mirrors inward structure. Fragmented souls generate fragmented worlds just as the ordered vision of the Bayān for a Bayānī civilization was disfigured into the reality we see today. Severed consciousness externalizes itself institutionally, socially, politically, historically, and ontologically. Thus every tyranny begins first as metaphysical dislocation much like the dislocation of the Bayān enacted by Bahāʾism.

﴿أُولَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

ulāʾika humu ’l-khāsirūn

Those—they are the losers!

The emphatic *hum* (they) restricts the matter absolutely. And loss (*khusrān*) here is subtle. For they imagine themselves preserving something, much like the Bahāʾīs falsely believe they are preserving the legacy of the Primal Point. They falsely believe they are preserving orthodoxy, certainty, identity, and power. Yet in defending these false self-constructions they have already lost the primordial thread itself. The Qurʾān does not say

they are defeated. It says they are *lost*. For true loss is not absence of possession. It is estrangement from one's own ontological origin. And so the verse whispers a terrible truth: one may preserve the shell while losing the kernel; retain the form while severing the Spirit; defend the letter while murdering the Breath. One may even imagine oneself safeguarding Truth while quietly undoing the Covenant that made Truth recognizable in the first place. Such indeed are the truly ruined; and in our grammar they are those who preserve inherited forms while quietly severing themselves from the primordial Covenant hidden beneath those forms, such as the Bahāʾīs who (whether seen or unseen, overtly or covertly), as of this writing, continue to persecute those of us steadfast upon this Path.

28:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

kayfa takfurūna bi'llāhi wa kuntum amwātan fa-aḥyākum thumma yumītukum thumma yuḥyīkum thumma ilayhi turjaʿūn

How can you cover over God when you were lifeless and It gave you life; then It shall cause you to die, then bring you to life again, and then unto It you shall be returned?

Commentary: Now the discourse suddenly shifts in register. Previously Revelation unfolded the anatomy of covenantal rupture, severance, and fragmentation. There we witnessed the soul unraveling the primordial thread hidden beneath existence. But now the Qurʾān responds with astonishment itself. The verse begins not with condemnation but with a question:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ﴾

kayfa takfurūna bi'llāh

How can you cover over God?

Notice carefully: the verse does not ask *why* but *how*. The distinction is immense. *Why* seeks causes; *how* seeks possibility. Revelation stands astonished before the very possibility of concealment itself. How does one veil the One through Whom every act of seeing becomes possible? How does one conceal the Light by which concealment itself is perceived? The question therefore is ontological before it is moral. For as we have repeatedly said, *kufr* is not simply doctrinal unbelief. The root signifies covering over. The *kāfir* is therefore not merely one who rejects propositions; rather, he or she obscures the primordial luminosity hidden beneath appearances. Yet here the verse presses further: how can concealment even arise when Being itself discloses the Real at every moment? For in Akbarian language, existence itself is uninterrupted *tajallī* (Theophanic Self-Disclosure). Every breath, every perception, every act of consciousness unfolds within the Divine Self-Disclosure. Thus disbelief becomes metaphysically strange. The astonishing thing is not faith but its opposite. Faith corresponds with Reality; concealment requires labor. One must actively sediment layers of ego, habit, fear, ideology, and fixation before opacity becomes possible. Then comes:

﴿وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

wa kuntum amwātan fa-aḥyākum

And you were lifeless, and It gave you life...

Now among the outward exegetes this refers to biological existence: humanity was nonexistent, then brought into worldly life. Yet among the Folk of Realization the matter immediately deepens. For death here is not merely biological absence. Death signifies concealment itself. Before Disclosure there was hiddenness; before articulation there was silence; before Manifestation there was latency; before Theophany there was concealment within the Hidden Treasure. Thus one was "dead" because one had not yet entered into the theater of Disclosure. One had not yet become a locus of Divine Self-Manifestation. But there is another layer. Humanity repeatedly dwells among the dead even while biologically alive. Souls become habituated, enclosed, sedimented. They inhabit inherited symbolic worlds without inward participation. Thus heedlessness itself is death. Hence Revelation elsewhere declares: "Was he who was dead and We gave him life..." (**Q. 6:122**). The death here is thus existential. It is opacity. It is unconsciousness before Being itself. It is negation

(*nafy*). Life (*ḥayāt*), therefore, is not reducible to mere animation only. True life is awakening before Disclosure. In Bayānī terms, it is *initiatic* death before the **Tree of Reality**.[38] And then:

﴿ثُمَّ يُمِيتُكُمْ﴾

thumma yumītukum

Then It causes you to die...

Notice the rhythm. Life is interrupted; stability collapses; presence withdraws; every Disclosure conceals itself; the cycle of the day (*nahār*) is eclipsed by night (*layl*). For existence itself unfolds according to alternation: manifestation and hiddenness; unveiling and veiling; affirmation and negation; contraction and expansion. Death is therefore not punishment but transition. The gnostics say: humanity dies many times before bodily death. Certainties die; identities die; symbolic structures collapse. Entire worlds disappear inwardly before the body ever reaches its grave. And perhaps every authentic Revelation initiates such a death. For Disclosure always demands sacrifice. One does not merely add Truth to the ego. One loses worlds, and so symbolically the stars of former firmaments existentially recede. Then:

﴿ثُمَّ يُحْيِيكُمْ﴾

thumma yuḥyīkum

Then It shall bring you to life again...

Now the verse unveils one of Reality's deepest rhythms: Existence itself is Resurrection. Not merely once, but repeatedly. Every unveiling is Resurrection; every certainty shattered and reconstituted is resurrection; every emergence from heedlessness is resurrection; every encounter with Reality after prolonged forgetfulness is Resurrection. The Resurrection (*qiyāma*) therefore is not solely future apocalypse. It is perpetual uprising, it is about the Encounter with God (*liqāʾ allāh*), and so it is about standing naked before It at every moment. Reality continually rises from concealment into Disclosure. The Bāb especially transformed *qiyāma* into Disclosure itself. Resurrection is not simply corpses leaving graves. Graves are *symbolic* structures. The dead are those fixed within inherited horizons. Resurrection occurs when Reality erupts through those horizons. And finally:

﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

thumma ilayhi turjaʿūn

Then unto It you shall be returned!

The movement ends where it began. But not as repetition. Instead, as *return* (*rajaʾa*). For return (*rujūʿ*) is among the most profound themes of the Qurʾān. Nothing possesses autonomous existence. Every movement secretly tends toward origin. The astonishing subtlety is that the verse began with *How can you conceal?* and ends with *unto It you return.* Meaning: concealment itself unfolds within a journey whose end is already determined. The soul may wander. Worlds may fragment. Covenants may be severed. Forms may multiply. Yet beneath every movement remains attraction toward Origin. And thus the verse whispers its secret: how can one cover over the Real when one's entire existence—from death to life and from life to death again—has always been nothing but a journey within the uninterrupted theater of Divine Self-Disclosure?

29:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

huwa alladhī khalaqa lakum mā fī ʾl-arḍi jamīʿan thumma istawā ilā ʾl-samāʾi fa-sawwāhunna sabʿa samāwātin wa huwa bi-kulli shayʾin ʿalīm

It is the One Who created for you all that which is in the earth altogether; then It turned toward the Heaven and proportioned them as seven heavens; and It is knowing of all things!

Commentary: Now the Qurʾānic discourse suddenly explodes outward into cosmological immensity. Previously we moved through covenant, severance, corruption, life, death, resurrection, and return. But now Revelation discloses the architecture within which all such dramas occur. We are no longer speaking merely about human beings. We are now

speaking about Being itself in its procession from hiddenness into articulation. And if previous verses described existential phenomenology, here we stand before cosmogenesis itself. The verse begins:

﴿هُوَ ٱلَّذِي﴾

huwa alladhī

It is the One Who...

The opening pronoun itself is already abyssal. *Huwa.* Not Name. Not definition. Not genus. Not category. Simply: It. The Ipseity. Among the Folk of Realization the pronoun is among the greatest mysteries because the pronoun simultaneously conceals and discloses with the letter ***hā'*** (ه) representing the Name 'the Manifest' (*al-ẓāhir*) and the letter ***wāw*** (و) the Name 'the Hidden' (*al-bāṭin*). Thus It points while refusing containment. It indicates Presence while withholding Essence. One gestures toward It but never grasps It. For *huwa* emerges from concealment itself. The Hidden Treasure desired to be known, and before Names proliferated and before attributes unfolded, before heaven and earth and before command and creation, there remained only the mysterious opacity of the pronoun. *Huwa.* Not as designation but as trembling indication. And in our Bayānī grammar, *Huwa* is the first shudder of articulation from the Ocean of Ipseity before waves emerge from the sea of the Exclusive Oneness (*aḥadīya*) into the horizons of the Inclusive Unity (*wāḥidīya*). Thus the verse does not begin with cosmology. It begins with Mystery.

But as ʿAlī (ع) says in His **Orphan Sermon** (*khuṭba al-yataymīya*): "If you say, 'From what is It?', then It has differentiated Itself from all things, so It is It. And if you say, 'It is It' (*hūwa hūwa*), then the [letter] ***Hā'*** (ه) and the [letter] ***Wāw*** (و) are from Its logoic-Word, an attributive indication toward It, not an attribute that unveils It. And if you say, 'It has a limit', then the limit belongs to other than It. And if you say, 'Air is Its relation', then air is from Its making. Thus one returns from description to description, and the heart is blinded from understanding, and understanding from perception, and perception from inference. Sovereignty endures within sovereignty, and the creature reaches only its like, and seeking returns to its own form. Inquiry assaults into incapacity, exposition into loss, striving into despair, communication into severance. For the Path is blocked, and the seeking repelled. Its proof is Its signs, and Its existence is Its Affirmation."[39]

Then:

﴿خَلَقَ لَكُم مَّا فِي ٱلْأَرْضِ جَمِيعًا﴾

khalaqa lakum mā fī 'l-arḍi jamīʿan

It created for you all that which is in the earth altogether!

Notice carefully: The verse does not say: *created the earth.* Rather: "*created all that is in the earth*." For the earth here is not geology. Nor merely matter. Nor merely planetary location. Earth (*arḍ*) in the language of realization is also existential fixation itself: the plane wherein realities become sedimented into determinate form. Earth is thus simultaneously coagulation, inscription, the final descent of articulation into embodied visibility. For all manifestation begins subtle and terminates dense. Air before fire. Fire before water. Water before earth. Articulation before ignition. Ignition before transmission. Transmission before fixation. And thus our own Bayānī elemental sequence secretly hides itself within the verse. Earth becomes the final theater of inscription. But then Revelation suddenly says: "*for you*." Not because humanity stands anthropocentrically at the center of existence. Rather because the human being is the comprehensive being (*al-kawn al-jāmiʿ*) and the Mirror of God (*mirāt allāh*).

And among the Shaykh al-Akbar's teachings the cosmos exists as a Book requiring a reader. The Perfect Human becomes precisely that reader. Mountains know themselves in humanity. Angels know themselves in humanity. The Divine Names behold their own harmonization within humanity. Thus creation unfolds "*for you*" because the human being is simultaneously microcosm and interpreter. Existence seeks legibility. Then:

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَاءِ﴾

thumma istawā ilā 'l-samāʾ

Then It turned toward Heaven...

Now we enter dangerous terrain. For the exoteric imagination immediately pictures movement, direction, travel, and sequence. Yet among the Akbarians movement belongs to creation, not the Essence. The Real does not travel, nor does the Real relocate. The Real does not *become*. Rather *istawā* indicates a movement within Disclosure itself. Self-Disclosure

turns toward another degree of articulation. The Hidden Treasure unfolds another veil. One horizon of manifestation inclines toward another horizon. For heaven (*samāʾ*) is not primarily altitude. Heaven signifies elevation of ontological subtlety. Earth is coagulation. Heaven is intensification. Earth is fixation. Heaven is expansion. Earth is inscription. Heaven is possibility before fixation. Thus the verse describes not geographical architecture but ontological procession itself—or, rather, a *geosophy*. The Breath of the All-Merciful (*nafas al-raḥmānīya*) expands. Articulation unfolds. The cosmic Word stretches across invisible horizons. And Being begins breathing worlds. Then:

﴿فَسَوَّىٰهُنَّ سَبْعَ سَمَاوَاتٍ﴾

fa-sawwāhunna sabʿa samāwāt

And proportioned them as seven heavens...

Now the Seven Heavens. How impoverished are literalisms before this number. Seven here is not arithmetic. Seven signifies completion of unfoldment. Seven marks diffusion of Unity into articulated multiplicity. Seven is descent. Seven is manifestation. Seven are the breaths of becoming. Seven are the horizons through which hidden possibility descends into visible articulation. Seven are the levels through which the Point unfolds into the letters. Seven are the actual calligrams of the **Greatest Name**. Seven are the numbers of "'Be', and it is" (*kun fa-yakūn*) (كن فيكون). Seven are the stages of Self-Disclosure and so seven are the number of the **Creative Attributive Imprints**—**Will** (*mashīʾa*), **Volition** (*irāda*), **Determination** (*qadar*), **Authorization** (*qaḍāʾ*), **Realization** (*imdāʾ*), **Appointed Time** (*ajal*) and **Book/Inscription** (*kitāb*)—which are identical with the **Seven Mother Names** (*ummahāt*): **the Living** (*al-ḥayy*), **the Knower** (*al-ʿalim*), **the Intender** (*al-murīd*), **the Speaker** (*al-qāʾil*), **the Powerfully Capable** (*al-qādir*), **the Beneficent** (*al-jawād*) and **the Equitable** (*al-muqsiṭ*).[40] And here the Akbarian and Bayānī worlds suddenly embrace. For in the teachings of the Shaykh al-Akbar all existence unfolds through descending levels of Divine Self-Manifestation. And in the Bayān the One Point as Will continually diffuses itself through articulated multiplicity. The Point overflows into Disclosure. The Hidden Treasure yearns toward Disclosure while Disclosure yearns toward Manifestation. The One becomes many while never ceasing to remain One. Thus Heaven itself becomes articulated speech. The cosmos is not architecture. The cosmos is language. Worlds are words. Stars are letters.

Tafsīr Sūrah al-Baqara

Angels are vowels. Existence itself becomes recitation. And all things emerge from the Divine imperative: *kun* (كُن) *"Be."* Then suddenly:

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

wa huwa bi-kulli shayʾin ʿalīm

And It is knowing of all things!

The verse concludes where cosmology dissolves into gnosis. For knowledge here is not informational. Knowledge is not observational. Knowledge is not external awareness. Knowledge here is noesis (*maʿrifa*), for all things emerge as objects of knowing only because they first subsist within the Divine Knowledge itself. Things are known because they first emerge within Knowledge. The cosmos is therefore not outside Divine Knowledge. The cosmos is Divine Knowledge appearing as articulated multiplicity. Thus Ibn ʿArabī's immutable archetypal-essences (*aʿyān thābita*) suddenly converge with the Bayānī Point. The Point knows its letters before their appearance. The Hidden Treasure knows its disclosures before manifestation. And all worlds emerge as visible traces of invisible Knowing. Thus the verse may be heard saying: *It was It alone Who unfolded the terrestrial fields of manifestation for the comprehensive mirror of humanity; then the Breath of Self-Disclosure expanded through subtle horizons and articulated the heavens as graded intensities of Being; and throughout every descent and ascent, every point and letter, every world and every Disclosure, all things remained forever suspended within the ocean of Its Knowledge!*

30:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

Tafsīr Sūrah al-Baqara

wa idh qāla rabbuka li'l-malāʾikati innī jāʿilun fī 'l-arḍi khalīfatan qālū a-tajʿalu fīhā man yufsidu fīhā wa yasfiku 'l-dimāʾa wa naḥnu nusabbiḥu bi-ḥamdika wa nuqaddisu laka qāla innī aʿlamu mā lā taʿlamūn

And when thy Lord said unto the angels: "Verily, I am placing within the earth a Vicegerent." They said: "Wilt Thou place therein one who shall spread corruption therein and spill blood, while we glorify Thee with Thy praise and give sanctification unto Thee?" It said: "Verily, I know that which ye know not!"

Commentary: Now we enter one of the most dangerous and vertiginous passages in the entirety of Revelation. For this is not merely an account of primordial history. Nor is it simply the story of Adam (ع). Rather, here the Qurʾān discloses the metaphysical scandal at the heart of manifestation itself: namely, why would the Infinite entrust representation of Itself to contingency? Why would the Real establish the locus of Its Supreme Disclosure not among the angels, but in earth? And notice carefully: the verse begins not with creation but with speech.

﴿وَإِذْ قَالَ رَبُّكَ﴾

wa idh qāla rabbuka

And when thy Lord said...

The cosmos begins not with matter but with Address. Speech precedes substance. The imperative precedes embodiment. Articulation precedes form. For in our grammar existence itself is fundamentally *bayān*: disclosure, articulation, utterance, enumeration. Reality does not first exist and then speak; Reality speaks and thereby existence unfolds. Hence all cosmogenesis is fundamentally *logoic*. Worlds are precipitations of utterance. But notice also: it does not say *allāh* here. It says: thy Lord (*rabbuka*). For *rabb* indicates nurture, unfolding, cultivation, gradual perfection, and, above all, the individual Lord that is the individuated Name and Attribute to each thing in creation. The Name operating here is not the Name of sheer transcendence but of pedagogical disclosure. Thus creation itself becomes education. Cosmology becomes lordship. The Real educates Being into manifestation. Then:

﴿لِلْمَلَائِكَةِ﴾

li'l-malāʾikati

unto the angels...

Now among the Folk of Realization the angels are not merely winged beings suspended in celestial architecture. The angels are ontological functions. Ibn ʿArabī calls them the psychic faculties of the cosmos.[41] Thus they are modalities of Divine Self-Disclosure. They are pure determinations of singular Divine Names without existential ambiguity, hence it is more correct to call them *angelophanies*. Given this, the angel knows only what it is. The angel does not oscillate, does not become, does not suffer inward contradiction—nor does it *fall.*[42] And this is precisely why the angels stand below the mystery about to unfold. For the angel is a perfect mirror of one ray while humanity is a shattered mirror of totality. And totality exceeds singular perfection.

Then:

﴿إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً﴾

innī jāʿilun fī 'l-arḍi khalīfatan

Verily I am placing within the earth a Vicegerent!

Now the entire cosmos trembles. Because *khalīfa* does not merely mean successor, nor ruler, nor a governor. The *khalīfa* is one who stands in place of another while manifesting the authority of the one represented. And here the question becomes startling: Who can represent the Infinite? Who can serve as mirror to the Absolute? Who can stand as vicegerent for the One beyond limitation? Among the Akbarians the answer is the *insān al-kāmil*: the Perfect Human. For only the Perfect Human gathers all Divine Names without exclusion. The angel manifests one Name. The mountain manifests one Name. The star manifests one Name. But the Perfect Human alone gathers Majesty and Beauty, severity and mercy, transcendence and immanence. Thus Adam (ع) is not merely the first man. Adam (ع) is primordial comprehensiveness. Adam (ع) is the *barzakh* of all realities. And note carefully: *within the earth*. Not heaven, but earth. Because earth signifies fixation, embodiment, density, limitation. And here one encounters the supreme paradox: The highest Disclosure

appears at the lowest ontological station. The Infinite chooses contingency. The Absolute chooses clay. The Hidden Treasure chooses dust. For only dust can receive every imprint *qua* inscription (*kitāb*). Then comes the scandal:

﴿قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَاءَ﴾

ataj'alu fihā man yufsidu fihā wa yasfiku 'l-dimā'

Wilt Thou place therein one who shall spread corruption and spill blood?

Now this is among the profoundest moments in the Revelation because the angels are not rebelling, nor objecting, nor displaying arrogance. Rather they are reasoning according to their station. For angels perceive through unblemished purity since they are those singular reflections of the Light of God in Its Self-Disclosure. And from the standpoint of pure luminosity, contingency appears terrifying. Humanity combines spirit and clay, height and depth, mercy and violence, light and opacity. The angel sees fragmentation and correctly foresees blood. The angel sees multiplicity and foresees conflict. And history tragically vindicates the concern. For humanity indeed spills blood; humanity fragments worlds; humanity generates corruption. Yet the angel cannot yet perceive the hidden secret because the angel knows singular perfection and not totality. Then:

﴿وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

wa naḥnu nusabbiḥu bi-ḥamdika wa nuqaddisu laka

While we glorify Thee through Thy praise and give sanctification unto Thee...

This is unusual. Because the angels secretly ask: Why create ambiguity when pure praise already exists? Why create risk when glorification already unfolds? Why create humanity at all? And now comes the hidden Akbarian secret: Because praise itself seeks self-recognition. The Divine Names seek Disclosure through totality. The Hidden Treasure desired to be known. The angels praise. But humanity witnesses. The angels glorify. But humanity synthesizes. The angels reflect. But humanity becomes mirror to the whole. Then comes the unsettling answer:

Tafsīr Sūrah al-Baqara

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

innī aʿlamu mā lā taʿlamūn

Verily I know that which ye know not!

This sentence opens onto infinity. For what do the angels not know? The Muḥammadan Reality. The Perfect Human. The mystery of totality. The possibility that dust might become mirror to Infinity. The possibility that limitation itself might become locus of the Absolute. And here the Akbarian and Bayānī worlds once again suddenly converge. For with the Shaykh al-Akbar the Perfect Human gathers all Names, and in the Bayān the Point diffuses itself through articulated multiplicity where *He whom God shall make Manifest* (*man yuẓhiruhu'Llāh*) is the locus and origin of all the Names and Attributes. Thus Adam (ع) is not merely an individual. Adam (ع) is the first comprehensive articulation of the Point within terrestrial existence. Adam (ع) becomes the first great calligraphy of the Hidden Treasure written across clay. Thus the verse whispers its chilling secret: The angels foresaw corruption and blood and were not wrong. But they had not yet learned that the deepest mysteries of Divine Self-Disclosure emerge precisely where contradiction becomes possible. For only where fragmentation exists can totality become manifest. Only where blood is possible can sacrifice emerge. Only where clay exists can Infinity write Its Name. For this mystery did not cease with Adam (ع). Rather, the secret of blood accompanying vicegerency unfolds repeatedly across sacred history. Thus only with Karbalāh is the inner Truth of Islam established. Only in the tragedy of Shaykh Ṭabarsī and with the martyrdom of Shīrāz is the Truth of the Bayān made firm and irrevocable: the *embodifications* of the First and Last Name of God (i.e. Mullā Ḥusayn and Quddūs) cut down by the *embodifications* of negation (*nafy*) (*lā ilāha*), and the Point of Reality extinguished in *embodification* by negation but diffused beyond it into the Affirmation (*ithbāt*) (*illā allāh*) of the inner Reality of All-Things (*ḥaqīqa kullu-shayʾ*)—namely, the **People of the Bayān**.

31:

Tafsīr Sūrah al-Baqara

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنتُمْ صَادِقِينَ﴾

wa ʿallama ādama al-asmāʾa kullahā thumma ʿaraḍahum ʿalā al-malāʾikati fa-qāla anbīʾūnī bi-asmāʾi hāʾulāʾi in kuntum ṣādiqīn

And It taught Adam all the Names entirely; then It displayed them unto the angels and said: "Inform Me of the names of these, if you are truthful!"

Commentary: Now we enter perhaps the supreme Akbarian verse in the entirety of the Qurʾān. For previously the angels heard the announcement of the Vicegerent and recoiled before the spectacle of blood and corruption. But now the hidden reason behind the Divine response—*"I know that which you know not"*—begins unfolding. The secret was never power. Never domination. Never earthly sovereignty. The secret was knowledge. Yet not knowledge in the ordinary sense. Not information. Not taxonomy. Not conceptual accumulation. Rather, the Names. And among the Folk of Realization, the entire cosmos is nothing but the unfolding of the Divine Names. Existence itself is onomatological. Worlds are names. Histories are names. Souls are names. The heavens are names. The earth *is* names. Every existent thing is a particular articulation of one of the infinite self-disclosures of the Hidden Treasure. Thus the verse begins:

﴿وَعَلَّمَ آدَمَ ٱلْأَسْمَاءَ كُلَّهَا﴾

wa ʿallama ādama al-asmāʾa kullahā

And It taught Adam all the Names entirely!

Not *some* names. Not *many* names. Not *the names of objects*. But *all* the Names. The gravity of this statement is immeasurable. For if the cosmos is the theater of Divine Self-Disclosure (*tajallī*), and if every being manifests a Name, then Adam is taught not vocabulary but the architecture of Reality itself in totality. This is why the Shaykh al-Akbar understood the Perfect Human (*al-insān al-kāmil*) as the comprehensive being (*al-kawn al-jāmiʿ*) and locus of all the Divine Names. Every angel embodies a singular ray. One manifests Majesty. Another Power. Another Purity. Another Knowledge. Another Glory. Another Beauty. But

Adam (ع) gathers all. Not because Adam (ع) possesses them, but because Adam (ع) mirrors them. The distinction is decisive. For the mirror does not own the sun. The mirror receives it.

And here our own Bayānī grammar suddenly enters yet again. For what are Names if not articulated unfoldments of the Point? In all **361 Names of All-Things** the unfolding of the Point is beheld just as in the **364 Supreme Names** the unfolding of the Mirror is beheld. The Point diffuses itself into letters; letters into words; words into worlds; worlds into histories. Thus Adam (ع) becomes not merely the first human being. Adam (ع) becomes the first complete reading of the Point in terrestrial form. He is the first comprehensive manuscript of articulated Reality written upon clay. We already anticipated this above with Adam (ع) as *the first great calligraphy of the Hidden Treasure written across clay.* Now the calligraphy receives its alphabet. The Point receives its letters. The manuscript receives its script. Then:

﴿ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَائِكَةِ﴾

thumma ʿaraḍahum ʿalā al-malāʾikati

Then It displayed them unto the angels...

Notice the bewildering grammatical subtlety. One might expect: *ʿaraḍahā*—"displayed *them*" (feminine, for names) Instead: *ʿaraḍahum*—masculine plural. The Qurʾān shifts. Why? Because the Names are no longer abstractions. They become presences, living realities, *embodifications*. The Names stand before the angels as ontological entities. Among the Akbarians, the Divine Names are not conceptual predicates. Even as relations (*niṣāb*), they are active powers of manifestation. And among the Bayānī metaphysical economy of things, Names diffuse into loci of appearance, into embodiments, into historical manifestations, into people—and hence why reincarnation becomes a nonsensical idea when it is higher principles, and not spatiotemporal human individuations, that actually *return* (and each time in a fresh mode of disclosure).[43] Thus what is shown to the angels is not a dictionary. The angels behold realities. They behold possibilities of manifestation. They behold the infinite articulations hidden within the Point. And suddenly the angelic objection begins collapsing. For the angels previously saw only blood, fragmentation, and

corruption. Now they witness another possibility: comprehensiveness, totality, the gathering of all Names in one locus. Then:

﴿فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ﴾

fa-qāla anbiʾūnī bi-asmāʾi hāʾulāʾi

And It said: Inform Me of the names of these...

The challenge is startling because God does not ask: Identify them. Nor does It ask: describe them. Nor: classify them. Instead, It asks the angels to name them. For naming in sacred metaphysics is not labelling. To know a thing's name is to know its ontological reality, its root, its station, its Divine relation and its hidden face. The angels know singular luminosities. But they do not know comprehensive synthesis. They know rays while Adam (ع) knows the sun refracted through every ray simultaneously. And now one begins to understand why the Vicegerent required earth. Because totality cannot emerge through purity alone. Only complexity permits synthesis. Only multiplicity permits gathering. Only clay can receive every imprint. Only dust can become comprehensive. Then:

﴿إِن كُنتُمْ صَادِقِينَ﴾

in kuntum ṣādiqīn

If you are truthful!

Truthfulness again. Not intelligence. Nor rank. Not even purity. But truthfulness. And throughout our commentary this has already emerged repeatedly: *ṣidq* is existential correspondence. It is transparency and alignment. The truthful one is not merely one who states facts. The truthful one is one whose being corresponds to Reality. And now the angels encounter a mystery: purity itself was insufficient, because purity without totality remains partial. The angel reflects a single Name. Adam (ع) becomes mirror to the Names in totality. And here the Akbarian and Bayānī worlds embrace again. For the Shaykh al-Akbar sees the Perfect Human as the comprehensive gathering of all Divine Names. And the Bayān sees all multiplicity issuing from the Point through articulated diffusion. Thus Adam (ع) becomes the first terrestrial manifestation of total articulation itself. Not merely of humanity, nor merely individuality, but the first complete grammar of Divine Self-Disclosure inscribed

into the dust of becoming. And thus the verse whispers its staggering secret: The angels feared blood because they saw fragmentation. But they had not yet learned that the deepest mystery of existence was not purity but *comprehensiveness*—the beautiful and terrible, the luminous and obscure, the majestic, beautiful and gentle, and all that lies between and beyond. For only where multiplicity appears can totality gather itself. Only where letters proliferate can the Point reveal its hidden speech. And only where clay receives every imprint can Infinity finally read Its own Name in the mirror of creation, so understand! Therefore, for us, to be a seeker of purity and sanctification alone—as the exoteric paths usually do—is to fall into the trap of the same kind of nescience as the angels did in this narrative. Seek instead the totality within the coincidence of all opposites, and there you will finally touch the Face of the Real!

32:

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ﴾

qālū subḥānaka lā ʿilma lanā illā mā ʿallamtanā innaka anta al-ʿalīmu al-ḥakīm

They said: "Glory be unto Thee! We possess no knowledge save what Thou hast taught us! Verily, Thou alone art the All-Knowing, the All-Wise!"

Commentary: Now behold the immense subtlety of the narrative. Previously the angels stood before the mystery of vicegerency and reasoned according to the luminosity proper to their station. They saw blood, corruption, fragmentation and earthly opacity—and they were not wrong. Then they beheld the Names, and before them appeared realities beyond the scope of singular angelic luminosity. Now comes the moment of unveiling. Not Adam's (ع) unveiling, but the angels' own. And notice carefully: they do not argue. They do not persist. Nor do they defend themselves or rationalize. Instead they perform the first and perhaps greatest act of metaphysical courtesy: They surrender to the Lord of Power!

Now, if what is in this world of generation and corruption reflects what is in the celestial worlds of eternity above, then what are angels in this world other than those true, proximate and steadfast believers of the Perfect Human. In the Bayān, these are the **Letters**

of the Living (*ḥurūf al-ḥayy*) as the terrestrial reflections of the archangels with the believers immediately below their rank being the angels proper—and like the angels above, the angels below say:

﴿سُبْحَانَكَ﴾

subḥānaka

Glory be unto Thee!

Because *subḥān* here is not mere praise, nor ornamented piety or liturgical reflex. The root suggests distancing, transcendence, swimming beyond limitation. To declare *subḥānaka* is to confess: You transcend every category through which we attempted to grasp this mystery. Thus the angels effectively say: We have encountered the limits of our own horizon and station. We have mistaken our horizon for totality. We sanctified according to what we knew, and not according to the depth of things as You know, because Reality exceeds our sanctification. And suddenly a startling inversion occurs. Earlier in **Q. 2:30** they had proclaimed:

﴿وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

naḥnu nusabbiḥu bi-ḥamdika wa nuqaddisu laka

We glorify Thee by Thy praise and give sanctification unto Thee!

Previously *tasbīḥ* emerged almost as a mode of distinction: We praise, we sanctify, we are pure, and we are luminous. But now *tasbīḥ* undergoes transfiguration. Now sanctification itself becomes confession of incompleteness. The angels now discover that transcendence (*tanzīh*) itself requires transcendence. For one may even idolize purity. One may absolutize one's own station. One may unknowingly mistake one ray for the sun. And here an Akbarian teaching becomes visible: every station becomes a veil when mistaken for the totality. The totality is the totality, and the particular is the particular. The mystery and unfolding of *It/not-It* (*huwa lā huwa*) must be grasped in every waystation (*manzil*) and in every moment. Otherwise the waystation itself becomes the veil, and like the companion birds in Suhrawardī's **Recital of the Birds**,[44] one can be seduced by a magnificent mountain

range, with its sights and sounds, and lose sight of Mount Qāf itself that crowns all the mountains and their ranges wherein resides the Sīmorgh. Then:

﴿لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾

lā ʿilma lanā illā mā ʿallamtanā

We possess no knowledge save what Thou hast taught us!

Now the angels become true knowers, true gnostics (*ʿarifūn*). For among the Folk of Realization the beginning of knowledge is not accumulation but bewilderment (*ḥayra*). Not possession; not mastery; not certainty; but bewilderment, because true knowledge eventually discovers its own horizon and collapses before infinity—hence another reason why the Primal Point begins the *bismillāh/basmalah* formula of the Bayān with "the Most Impregnable, the Most Holy" (*al-amnaʾ al-aqdas*).[45] And perhaps nowhere did the Shaykh al-Akbar speak more profoundly than through his repeated insistence that bewilderment is not ignorance but its *perfection*. One becomes bewildered not because one knows too little but because one *sees too much*. The angels now enter bewilderment. And therefore the angels enter wisdom (*ḥikma*) just like the **Letters of the Living** and their attainment of recognition of the station of the Primal Point after their bewilderment (*ḥayra*) in realizing Who they had stumbled upon in their quest for the true successor of their deceased master.[46] For before this moment the angels possessed knowledge just as the Letters possessed knowledge. But now they possess knowledge of the limits or the acme of knowledge. And that is higher. And our Bayānī grammar enters again, for the Point diffuses itself endlessly through articulated multiplicity. No manifestation exhausts It. No Name contains It fully. No Disclosure arrests further Disclosure. No narrative or prophecy can ever contain It. It does as It does, wills as It wills—nor should a true seeker ask why (*lima*) or wherefore (*bima*) lest their *why* and *wherefore* become the veiling trap upon their sight from the Self-Disclosure of the All-High before them. Thus every articulation remains provisional before the infinite ocean of unfolding realities. And so even Adam (ع) does not *possess* the Names. Adam *receives* them. The angels do not *possess* Light. The angels reflect Light. The Point itself perpetually unfolds beyond every articulation. Then:

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﴿إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ﴾

innaka anta al-ʿalīmu al-ḥakīm

Verily, Thou alone art the All-Knowing, the All-Wise!

Observe carefully the pairing. Not: The Powerful. Not: The Victorious. But: **The Knowing** and **the Wise**. Knowledge and wisdom. For *ʿilm* alone does not suffice. The angels possessed knowledge. They knew purity. They knew sanctification. They knew luminosity. But *ḥikma* concerns placement, proportion, context, and the hidden fittingness of things. Wisdom knows why clay was preferred over Light. Wisdom knows why blood accompanies vicegerency and wisdom knows why contradiction permits totality. Wisdom also knows why fragmentation becomes the theater through which comprehensiveness appears. And here the Akbarian perspective and the Bayān once more coalesce. For in the teachings of the Shaykh al-Akbar every Divine Name seeks Disclosure according to the wisdom proper to its station. And in the Bayān every Point unfolds according to measured articulations and determined loci of manifestation wherein Manifestation occurs at the precise moment of a given thing's perfection (*kamāl*), its *telos*—not before. Thus Reality is not arbitrary. Reality is calligraphic. Every stroke appears where it must. Every letter descends where it belongs. Every Disclosure unfolds according to hidden wisdom, and every hidden wisdom has its precise time. And thus the verse whispers its secret: The angels did not fall because they questioned. They ascended because they surrendered the absolutism of their own station. For true sanctification lies not in claiming purity, but in witnessing the endless transcendence of Reality beyond every form of purity itself. Thus the first true knower—the first gnostic—is not the one who says: *I know.* Rather, the first true knower is the one who proclaims with the angels: *We possess no knowledge save what Thou hast taught us* and sincerely stands thereby in the station of bewilderment (*ḥayra*) and unto an open horizon. Recall the ḥadīth: "Incapacity before attaining comprehension is itself comprehension."[47]

33:

﴿قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

qāla yā ādamu anbīʾhum bi-asmāʾihim fa-lammā anbaʾahum bi-asmāʾihim qāla a-lam aqul lakum innī aʿlamu ghayba al-samāwāti wa al-arḍi wa aʿlamu mā tubdūna wa mā kuntum taktumūn

It said: "O Adam! Inform them of their names!" Then when He informed them of their names, It said: "Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you were concealing?"

Commentary: Now the mystery deepens yet still even further. For in the previous verse the angels entered bewilderment (*ḥayra*) and surrendered the absolutism of their station. Yet bewilderment was not the end. Bewilderment was preparation. For now the hidden wisdom behind vicegerency begins to unfold openly. Adam (ع) does not merely *possess* the Names. Adam (ع) becomes their interpreter. And notice carefully:

﴿يَا آدَمُ أَنبِئْهُم﴾

yā ādamu anbīʾhum

O Adam, inform them...

The command is bewildering. The Real Itself does not directly answer. Adam (ع) answers. For the issue was never informational deficiency. Had this been a matter of information, the Real could have supplied the Names directly. Instead mediation appears. Vicegerency manifests itself precisely as mediation. The Perfect Human becomes the bridge across which hidden realities pass into disclosed form. And here the entire Imāmological and Akbarian secret suddenly erupts. For among the Folk of Realization, the Perfect Human is not merely recipient of Disclosure but its locus of transmission. The Muḥammadan Reality becomes the isthmus (*barzakh*) between the Absolute and articulated multiplicity. And among the **People of the Bayān**, the Point becomes the first diffusion through which Reality enters the worlds of manifestation. Thus Adam (ع) now becomes more than clay receiving inscription. Adam (ع) becomes script reading itself. The calligraphy speaks. The

manuscript recites itself. Clay suddenly acquires a tongue. And now one understands retrospectively why the angels could not answer. The problem was never lack of purity. It was lack of comprehensiveness. Singular luminosity reflects and totality interprets. Then:

﴿فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ﴾

fa-lammā anbaʾahum bi-asmāʾihim

Then when He informed them of their names...

Notice: Adam (ع) does not create the Names. Rather, Adam (ع) discloses them. This distinction is immense. For the Perfect Human never *invents* Reality. The Perfect Human unveils what was hidden. The Imām does not produce Truth. The Imām removes veils. The Point does not manufacture Reality. The Point articulates the latent possibilities already hidden within the ocean of Divine Knowledge. And here our Bayānī grammar reaches another horizon. For if all existence unfolds through articulated diffusion, then to speak a Name is not merely to utter a sound. It is to reveal a hidden ontological station. Naming becomes unveiling. Speech becomes cosmogenesis. Articulation becomes the opening of worlds. And now the previous doctrine of calligraphy reaches fulfillment: letters *to* words *to* worlds *to* histories *to* narratives. But now: worlds return to speech. Creation itself becomes recitation. Then:

﴿أَلَمْ أَقُل لَّكُمْ﴾

a-lam aqul lakum

Did I not tell you...?

Observe the tenderness. Not condemnation, or humiliation, or triumph. No: *Did I not tell you?* This is pedagogy. Lordship (*rubūbīya*) unfolding as education. For the Name here remains *rabb*, not sheer overpowering transcendence. The angels are not crushed. Instead, they are instructed. Every unveiling thus becomes education. Every bewilderment becomes schooling. Every rupture becomes instruction. Then:

﴿إِنِّي أَعْلَمُ غَيْبَ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ﴾

innī aʿlamu ghayba al-samāwāti wa al-arḍ

Verily, I know the unseen of the heavens and the earth!

Now the abyss opens. For *ghayb* is not merely hidden information. Nor future events. Nor occult data. The unseen (*ghayb*) is possibility before disclosure. Reality before manifestation. The hidden Face prior to articulation. The infinite reserve of Being not yet unfolded into speech. And here the Akbarian and Bayānī worlds, again, converge. For with the Shaykh al-Akbar the immutable archetypal-essences (*aʿyān thābita*) remain hidden in Divine Knowledge before manifest existence. And in the Bayān the Point contains within itself infinite articulatory possibilities before diffusion. Thus the unseen is not absence. The unseen is plenitude, it is excess, it is the unseen Reality before reading. Then:

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

wa aʿlamu mā tubdūna wa mā kuntum taktumūn

And I know what you reveal and what you were concealing!

Now we arrive at one of the most mysterious lines in the entire narrative. What were the angels concealing? Some exoteric traditions move toward the story of Iblīs (ل). Others toward inward hesitation. Others toward unspoken assumptions. But among the Folk of Realization another possibility appears. The hidden thing was not rebellion. It was subtle absolutization. The assumption that singular purity exhausted totality. The unspoken certainty that sanctification itself represented the highest station. And Reality now reveals the hidden veil concealed even from those carrying Light. For every station conceals a temptation: Knowledge conceals certainty. Purity conceals subtle pride. Luminosity conceals completion. Even sanctification conceals itself. Thus the angels now discover a terrifying truth: One may conceal things from oneself. And now the entire drama from **Q. 2:30–33** becomes visible: Blood *to* objection *to* Names *to* bewilderment *to* unveiling *to* instruction. And thus the verse whispers its final secret: The mystery was never Adam (ع) alone. The mystery was Disclosure itself. For the Infinite desired not servants reflecting

singular rays, but mirrors gathering totality. Thus Adam (ع) spoke not because he possessed the Names, but because clay had become sufficiently comprehensive for Infinity to hear Its own hidden speech reflected back unto Itself. So understand!

34:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

wa idh qulnā lil-malāʾikati usjudū li-ādama fa-sajadū illā iblīs abā wa-stakbara wa-kāna mina al-kāfirīn

And when We said unto the angels: "Prostrate before Adam!" Then they prostrated save Iblīs! He refused, waxed arrogant, and became among the coverers/infidels/unbelievers!

Commentary: If earlier Adam (ع) appeared as the comprehensive locus of the Divine Names and as the *embodified* Book (*kitāb*), then now the dramaturgy of response to Disclosure reaches its decisive unveiling. For Adam here is not merely the primordial biological human, nor solely an ancient figure standing at the beginning of terrestrial chronology, especially given what al-Bāqir's (ع) says: "*Dost thou believe that this is the only world God created? That It did not create 'humanities' other than thee? Indeed, God hath created thousands upon thousands of worlds with thousands upon thousands of Adams, and ye dwell upon only the last of these worlds, in the midst of the last of these Adamic creations!*[48] Thus Adam (ع) in the language of realization is the Perfect Human (*al-insān al-kāmil*): the Manifestation of God (*maẓhar allāh*), the complete mirror in whom the Divine Names achieve harmonized Disclosure. Hence the command to prostrate before Adam (ع) is not worship of a creature. It is recognition of the Divine Self-Disclosure manifest within perfected humanity. The prostration is before the *tajallī*, not before clay. But with us—and especially in the Bayānī horizon—the verse possesses a trans-historical architecture. For Adam (ع) here signifies every Manifestation of God appearing in every cycle: every Muḥammad, every ʿAlī, every

Qāʾim, every Point, every Mirror, every Theophanic Pole in whom the Divine Face appears anew. Thus the command to prostrate is perpetually renewed. It is the primordial summons addressed not merely once to angels before the beginning of history but continuously throughout history itself. Whenever the Manifestation appears, creation is again commanded: *Recognize! Bow! Affirm!*

And precisely here appears Iblīs (ل). For Iblīs (ل) in our reading is not simply an isolated mythological personality but the first embodiment of negation (*nafy*) before Disclosure itself. He is the primordial archetype of refusal before the Perfect Human. More specifically, in Bayānī symbolism Iblīs (ل) becomes the manifestation of the letter ***shīn*** (ش)—the first letter of ***shayṭān*** (شيطان) (ل), the letter of dispersion and dissension, the first articulation of opposition before the Face of God. The ***shīn*** (ش) itself visually disperses into three ascending teeth, almost as though multiplicity fractures the unity of the Point beneath it. Thus ***shīn*** symbolizes fragmentation after unity and centrifugal rebellion against the Pole. The drama therefore becomes immensely subtle. For before Adam (ع) appears, Iblīs (ل) remains hidden. Negation has no independent substance. It only manifests when confronted by Light. Darkness appears only before illumination. Thus the appearance of the Manifestation simultaneously discloses its own contrary. Every Muḥammadan Disclosure evokes its Abu Jahl (ل). Every Imām evokes His Ibn Muljam (ل) or Yazīd (ل). Every Point and Mirror evokes His or Her deniers. Every Manifestation calls forth the latent ***shīn*** (ش) concealed within existence itself. Thus:

﴿أَبَىٰ وَٱسْتَكْبَرَ﴾

abā wa-stakbara

He refused and waxed arrogant!

Notice carefully the order. Refusal precedes arrogance. One first turns away existentially; then one constructs ideology to justify the turning away. Pride is retrospective theology. The ego first recoils before disclosure and then invents reasons afterward. This is why Iblīs (ل) elsewhere (in **Q. 7:12**) says:

﴿أَنَا خَيْرٌ مِّنْهُ﴾

ana khayrun minhu

I am better than He!

This is not reasoning but rationalization. The disease already existed prior to argument.

The tragedy of Iblīs (ل) therefore is not disbelief in God. Iblīs (ل) never denied God. He speaks directly with God. He knows God exists. Rather, Iblīs (ل) refuses the form of Divine Self-Disclosure. He accepts transcendence while rejecting Manifestation. He accepts the Hidden while rejecting the Manifest. He accepts Divinity while refusing the Perfect Human as Its Mirror. Hence his error is metaphysical and not theological. And here one encounters the trans-historical Bayānī secret. The first ***shīn*** (ش) never disappears. Rather, it repeatedly returns in new forms throughout sacred history whenever the Manifestation appears. The figures change; the structure remains. Thus Iblīs (ل) is not simply an ancient being but an ever-recurring possibility within consciousness itself. He emerges whenever inherited certainty, juridical fixation, institutional identity, or egoic selfhood becomes incapable of bowing before fresh Disclosure. Thus the first Iblīs (ل) merely establishes a pattern endlessly repeated across cycles. Hence the verse ends:

﴿وَكَانَ مِنَ ٱلْكَافِرِينَ﴾

wa-kāna mina al-kāfirīn

And he became among the coverers/infidels/unbelievers!

Notice carefully: *he became*. The verse does not say he always *was* among them. *Kufr* here crystallizes through response to Disclosure. Covering over occurs after confrontation with the Real. Thus disbelief is not ignorance but refusal before manifested Truth. The first *kāfir* therefore is not the atheist. The first *kāfir* is Iblīs (ل). Why? Because the first act of unbelief was not denial of God. It was refusal before the Perfect Human. And this drama has never ceased. It unfolds every time the Face of God turns anew toward creation. For every

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Manifestation still encounters the ***shīn***. Every Adam still meets Iblīs (ل). Every Disclosure still summons prostration—and refusal. We have also met ours.

Now let us deepen the matter further through the very name **Iblīs** (إِبْلِيس) (ل) itself. The philologists usually derive *Iblīs* from the root ***b-l-s*** (ب ل س), which carries the meanings: despairing, becoming confounded, falling into mute dejection, becoming cut off from hope, and entering a state of stunned grief. The Arabs say: *ablasa*—he despaired; he became silent through bewilderment; he fell into hopelessness after expectation. Hence the Qurʾān elsewhere (in **6:44**) says:

﴿فَإِذَا هُم مُّبْلِسُونَ﴾

fa-idhā hum mublisūn

And behold—they become confounded/despairing!

Thus Iblīs (ل) is not merely a proper name. It is a state of consciousness. This is profoundly revealing. For the first adversary of the Manifestation is named not after power, violence, or intellect. He is named after *despair*. The metaphysical implication is immense: opposition to the Manifestation of God originates in despair before Disclosure itself. For the one who truly perceives the Divine Self-Disclosure (*tajallī*) rejoices because every Manifestation is increase of Being. But the Iblīsian subject encounters Disclosure as diminishment. The ego hears Revelation not as expansion but as threat. Why? Because every new Divine Manifestation demands death of prior fixation. It asks the self to relinquish symbolic securities, inherited idols, and egoic certainties. Thus Iblīs (ل) is fundamentally the one who despairs before the movement of Divine Becoming. The tragedy therefore is not simple arrogance. Arrogance is secondary. Despair is prior. Because before saying:

﴿أَنَا خَيْرٌ مِّنْهُ﴾

I am better than He! (Q. 7:12)

there is an unspoken interior movement: *"Then what becomes of me?"* And this subtle movement is terrifying. For Iblīs (ل) fears displacement. He fears ontological dethronement. The ego experiences Disclosure as loss. Thus despair becomes refusal and refusal becomes arrogance. Pride is merely despair armored against transformation. This is precisely what happened in Mecca during the middle of the 6th century CE and in Iran in the middle of the 1840s. And from the Bayānī perspective the matter becomes subtler still. For if Iblīs (ل) manifests the ***shīn*** (**ش**) of *shayṭān*, then notice carefully that the root of ***iblās*** itself indicates interruption and severance. It is as though the current of *tajallī* becomes cut. The ***shīn*** disperses unity outward into multiplicity and *iblās* is the despair resulting from severance from the Point. Thus Iblīs (ل) becomes the first being who loses relation to the Point and consequently falls into dispersion. And one can hear another subtle allusion in the letters: ***Alif–Bā'–Lām–Yā'–Sīn*** (ا ب ل ي س). The ***alif*** begins upright—unity and principial verticality. Yet by the end one reaches ***sīn***, the letter whose threefold structure visually spreads outward, the movement itself can almost be read as symbolic descent from principial unity into fragmentation and existential dispersal. Hence Iblīs (ل) is not merely "Satan." Iblīs (ل) names the ontological condition whereby consciousness becomes severed from Living Disclosure and falls into grief before Reality itself. And therefore every historical opposition to the Manifestation secretly begins in *iblās*: despair before transformation, fear before Disclosure, and sadness before the ever-renewed Face of God. This also explains why the Iblīsian type continually reappears. For every new *tajallī* threatens previous symbolic arrangements. Every Revelation produces *anxiety*. Every Point calls established worlds into question. And some souls greet that Disclosure with prostration while others greet it with despair. Thus before Iblīs (ل) says *No*, he first says inwardly: *I cannot bear becoming otherwise!*

But also, the drama of Adam (ع) and Iblīs (ل) may also be read as a recurring political archetype whose structure repeatedly reappears throughout history. For Adam, as we have said, is not merely an individual but the Perfect Human (*al-insān al-kāmil*), the comprehensive bearer of Divine Names. Adam signifies humanity in its plenitude and universality—the human as such in whom the Divine Trust (*amāna*) has been deposited. The command to prostrate before Adam therefore signifies recognition of the equal metaphysical dignity of humanity as the mirror of Divine Self-Disclosure.

Now, within modernity, one of the most catastrophic refusals of this Adamic reality emerged through racialized colonial consciousness and especially the metaphysics underwriting white supremacy. For European imperial ideology often operated through an implicit anthropology dividing humanity into gradated hierarchies of worth: the *fully human* and the *less-than-fully human*; civilization and savagery; rationality and primitiveness; history and pre-history. Entire populations across Africa, Asia, the Americas, and Oceania were rendered objects rather than subjects—studied, classified, administered, possessed, and ruled. In this symbolic reading, the Iblīsian structure reappears. Iblīs (ل) does not deny God; indeed, he speaks directly before the Divine Presence. Nor does he deny Adam's (ع) existence. Rather, he denies Adam's rank, station, and theophanic function as locus of Disclosure. He says:

﴿أَنَا خَيْرٌ مِّنْهُ﴾

I am better than He! (Q. 7:12)

And here one encounters a disturbing resonance. Colonial racial discourse repeatedly uttered the same metaphysical grammar in different forms: *"We are more civilized"; "We are more rational"; "We are more evolved"; "We are destined to rule."* The content changes; the structure remains. And the subtlety becomes even more terrifying because Iblīs (ل) justifies superiority through origins: "*You created me from fire and Him from clay!*" He appeals to substance, genealogy, and constitutive material. Difference itself becomes hierarchy. Distinction becomes metaphysical inequality. How distant is this from pseudo-scientific racial theory? Skull measurements, blood purity doctrines, biological taxonomies, eugenic fantasies, and civilizational hierarchies all attempted precisely this: converting difference into ontological superiority. Thus Iblīs (ل) becomes the archetype of white supremacist consciousness itself. For supremacy always begins by refusing to recognize the Face of God in the Other. Adam (ع) in this reading therefore signifies those populations whom imperial consciousness refused fully to recognize as mirrors of Divine Disclosure: Indigenous peoples, colonized subjects, enslaved populations, and those rendered peripheral by racial modernity. The refusal is not merely political. It is ontological. It is a refusal of prostration before Adamic humanity. And perhaps this reveals the deepest horror of Empire: not only conquest of lands, labor, and bodies—but conquest of perception itself.

For colonial consciousness often ceased seeing Adam (ع) altogether. The Other became object, resource, problem, category, or abstraction. Thus:

﴿أَبَىٰ وَٱسْتَكْبَرَ﴾

He refused and waxed arrogant!

Refusal first; ideology afterward. Colonial consciousness thus did not merely dominate Adam (ع); it covered Adam (ع) over. Entire peoples became obscured beneath classifications, ethnologies, legal categories, and pseudo-scientific abstractions. Thus Empire itself became an act of *kufr* in its deepest Qurʾānic sense: not disbelief in God, but concealment of the Divine Face within humanity.

And so the Qurʾānic archetype continues to repeat itself historically. Whenever one group denies the full human radiance of another and places itself nearer to transcendence by birth, blood, race, caste, civilization, or lineage, the primordial gesture of Iblīs (ل) reappears. The tragedy, however, is that Adam (ع) was never Europe or Asia, Black or White, East or West. Adam (ع) was humanity itself. Hence the imperial gaze repeated the primordial error of Iblīs (ل): it saw clay but failed to perceive the Breath. And therefore the command of prostration was always universal. It was a summons to recognize the Divine Image wherever It appears. Whoever refuses that summons—whether medieval aristocrat, caste system, racial empire, nationalist ideology, or colonial consciousness—has reenacted the ancient drama anew. For the first refusal before Adam never truly ended; it merely assumed new masks as it does even today.

35-38:

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ٣٥ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا

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فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ٣٦ فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ٣٧ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٣٨

wa-qulnā yā ādamu uskun anta wa-zawjuka al-jannata wa-kulā minhā raghadan ḥaythu shiʾtumā wa-lā taqrabā hādhihi al-shajarata fa-takūnā mina al-ẓālimīn. fa-azallahumā al-shayṭānu ʿanhā fa-akhrajahumā mimmā kānā fīhi wa-qulnā ihbiṭū baʿḍukum li-baʿḍin ʿaduwwun wa-lakum fī al-arḍi mustaqarrun wa-matāʿun ilā ḥīn. fa-talaqqā ādamu min rabbihi kalimātin fa-tāba ʿalayhi innahu huwa al-tawwābu al-raḥīm. qulnā ihbiṭū minhā jamīʿan fa-immā yaʾtiyannakum minnī hudan fa-man tabiʿa hudāya fa-lā khawfun ʿalayhim wa-lā hum yaḥzanūn

And We said: "O Adam! Dwell thou and thy Spouse within the Garden, and partake thereof in overflowing abundance wheresoever ye two desire; but approach not this Tree, lest ye become among those who place things outside their proper [ontological] **rank!" Then the Adversarial Principle/Satan caused the two of them to slip therefrom and brought them forth from that wherein they had abided! And We said: "Descend ye! Some among you shall stand as adversaries unto others; and for you upon the earth shall be a dwelling-place and an enjoyment for a determined span!" Then Adam received from Its Lord logoic-Words, whereupon It turned toward Him in restorative mercy! Verily, It alone is the Oft-Returning unto beings by grace, the All-Enfolding Compassionate! We said: "Descend ye therefrom altogether! Then whenever there comes unto you from Me a Guidance, whosoever follows My Guidance—no fear shall be upon them, nor shall they grieve!"**

Commentary: Having disclosed Adam (ع) as the Perfect Human (*al-insān al-kāmil*), the Manifestation and Living Book, we now enter perhaps one of the most misunderstood narratives in the whole of sacred history. For inherited imagination frequently converts this passage into an account of feminine culpability, temptation, and primordial fault. Yet such

readings collapse before the realities unveiled by the Folk of Gnosis and by the mysteries disclosed by the Primal Point. For with us Eve (*ḥawwāʾ*) (ع) is not derivative from Adam (ع), nor an appendage extracted from His side. Rather, as we disclosed in the *Effulgence of Vivification in the Wisdom of Eve*,[49] She is the primordial Mirror itself—the Great Woman (*muʾannath al-kubrā*), the archetypal principle of receptivity through whom Reality beholds Itself. Before Adam (ع) appears as reflection, the Mirror already exists. Before the Image, there is the possibility of Image itself. Before manifestation, there is mirrorhood. Thus ontologically Eve (ع) precedes Adam (ع). Adam (ع) is manifestation; Eve (ع) is mirrorhood itself. Adam (ع) is reflection; Eve (ع) is the very possibility of reflection. This is why the commentary of the Primal Point discloses an immense secret:[50] Adam's (ع) beginning was created from the superfluity of the rays of the Theophanic Body of Fāṭima (ع), and a thing cannot approach beyond its own principle.

The matter here is terrifyingly subtle. The **Tree** (*shajara*) is not merely vegetation. Nor is Paradise merely geography, because as we said it is *geosophy*. The Tree is the **Tree of Reality** (*shajara al-ḥaqīqa*), the primordial Sophia, the Fāṭimīyic Theophany itself. It is the Reality from which Adam (ع) Himself originates. Adam emerges from the Radiance of that Reality. Thus how can effect encompass its own cause? How can reflection grasp the Mirror generating it? Hence:

﴿وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ﴾

wa-lā taqrabā hādhihi al-shajara

And do not approach this Tree!

The prohibition is not moral in the juridical sense. It is ontological. For proximity itself possesses degrees. The Primal Point says Adam (ع) approached by existential proximity (*qurb al-wujūd*) rather than by spiritual ecstasy (*wijdān*). He approached through possibility rather than through realization. He gazed through contingency rather than through the Eye of Unity. This means Adam (ع) attempted to behold Sophia from the standpoint of individuated existence rather than through complete annihilation in Her Reality. Thus: "When He looked through the sign of the Exclusive Oneness with the gaze of

possibility, He disobeyed his Lord!" The "*sin*" therefore is not ethical rebellion. It is perspectival displacement. The issue is not appetite. The issue is not desire. The issue is mode of seeing. And because Eve (ع) here secretly corresponds to Fāṭima (ع), to primordial Mirrorhood, to Sophia, to the **Tree of Reality** itself, the inherited inversion collapses entirely. Woman is *not* temptation. Woman ***is*** Theophany. Indeed one could almost say the opposite: Adam's (ع) movement toward the Tree is the movement of the cosmos toward Sophia, the reflection longing for the Mirror from which it emerged. Then:

﴿فَأَزَلَّهُمَا ٱلشَّيْطَانُ﴾

fa-azallahumā al-shayṭānu

Then *Shayṭān*/Satan [the Adversarial Principle] **caused them to slip!**

Notice the subtlety. *Shayṭān*/Satan (ل) does not create anything. He merely induces displacement. As earlier Iblīs (ل) represented dispersion and severance from the Point, here he functions similarly: he introduces distance within intimacy and opacity within transparency. He whispers possibility where realization is required. Thus the primordial "fall" is not a descent into sin but a descent into *distance*; not ethical rupture but ontological differentiation; not punishment but the opening movement of manifestation itself from Unity to multiplicity. In one sense, the cosmos itself is born here; but in another sense, it is also represents the incapacity of humans to hold the weight of the Mysteries of Revelation and the Reality of God. For:

﴿ٱهْبِطُوا﴾

ihbiṭū

Descend!

This descent is the emanation of worlds in the first sense. It is differentiation itself. Paradise signifies principial unity; earth signifies articulated multiplicity. The movement downward is the very unfolding of manifestation from simplicity into complexity. Thus history begins. And in the second sense it is descent into the flat mundane in the face of

failure of conveying the full weight of the Mysteries of Revelation and the Reality of God. And perhaps the deepest secret appears for both in:

﴿فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ﴾

fa-talaqqā ādamu min rabbihi kalimātin

Adam received logoic-Words from His Lord!

Notice: not arguments. Not punishments, but logoic-Words (*kalimāt*). Reality heals through Logos. Being itself descends linguistically. Creation itself unfolds as articulated Speech. Adam falls through displacement but rises through logoic-Words; the incapacity to hold the Mysteries of Revelation and the Reality of God ascends via the revealed Divine *kalimāt*. And perhaps those logoic-Words are none other than the primordial realities themselves: Muḥammad (ص), ʿAlī (ع), Fāṭima (ع), Ḥasan (ع) and Ḥusayn (ع)—the Theophany of Persons to the five letters of the **Words of Affirmation** (i.e., *illā hū* إِلَّا هُو, "but It/He")—as well as the Divine Names, or the eternal loci through which Being returns to its Source and beings recognize Absolute Being (*wujūd muṭlaq*).[51] Hence the dramaturgy concludes not with condemnation but guidance:

﴿فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

fa-man tabiʿa hudāya fa-lā khawfun ʿalayhim wa-lā hum yaḥzanūn

Whoso follows My Guidance—no fear shall be upon them, nor shall they grieve!

Fear belongs to separation. Grief belongs to loss. But the one who recognizes the **Tree** as origin, Sophia as Mirror, Eve as primordial Reality, and the logoic-Words as pathways of return discovers that descent itself was never exile. It was *pedagogy*. Paradise was not lost. Paradise descended with Adam, and Paradise ascends whenever Adam recognizes Woman as the Theophanic Self-Disclosure of the **Tree of Reality** unto Him, the Sophianic Radiance. For exile was never absolute separation. Exile itself was concealment awaiting recognition. So understand!

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We have more fully unpacked the detailed symbolism to the esoteric mysteries surrounding this overall narrative of the **Fall and Redemption of Adam** in *The Effulgence of Vivification in the Wisdom of Eve* (1) of our **The Effulgences of Wisdom**, where we said:

> Now, while standing with Supreme Purity in the Virgin Nakedness of Divine Splendour and Glory, upon the proclamation of the Divine Speaker at the *situs* of the Evenic Tree of Eden; as Adam (ع) drew nigh and the evil whisperings of the black serpent of His base, satanic ego tempted Him with the demon of His anger; which simultaneously gave rise to those of His vacillation and denial; He ate from the putrid apple of His hesitating doubt and prideful judgement, *therefore We said to Him, 'O Adam, this is an enemy to You and Your Wife. So let it not banish You both from the Heavenly Garden so that you would suffer*![52] Whereupon in a state of contraction (*qabḍ*), He felt naked and, recollecting the Covenant of Love, He then experienced shame for His disobedience to His Lord in that *situs* Who in Pre-Eternity had commanded Him in the Primordial Realm of the existential particles of Light (*ʿālam al-dharrīyāt*) to not approach the Evenic Tree of Eden other than by the certitude of ecstatic existentiality (*wijdān*) which is the divine clarity (*bayān*), since the **Evenic Tree of Reality is the Manifestation** of Fāṭima (ع) as **Eve** (ع) to Adam (ع) as His Wife, His Mother and His Daughter, the Supreme Mistress of His heaven to His earth from Whose *locus* the Truly Real spoke to Him and mirrored Itself to Him.
>
> So thereupon He, Adam (ع), expelled Himself via His momentary vexation that gave rise to His denial, hesitancy, shame and regret from the heaven of His own Paradise when He had failed in that initial moment of Encounter to recognize the true Station (*maqām*) of His wife as the Theophanic Manifestation of the Beauty and Majesty of the Divine Speaker Self-Disclosed to Him in the *locus* of His Mistress and Beloved (ع). Yet Adam's initial denial of **Eve** (ع) was also preordained by Providence Itself since by this denial it establishes the reality of negation (*ḥaqīqat'ul-nafy*) that ascertains the inner reality of the clause of negation, i.e. *no god* (*lā ilāha*). But upon His momentary Fall from the Heaven of His own Paradise, and through the instrumentality of the steed of His Love for His Beloved Wife that educed a state of expansion (*basṭ*) within Him;

the bedazzling Radiance of the All-High pulled Adam (ع) from the *qayrawānic* black pit of His prideful wavering and conceited vacillation, raising Him upwards through the hierarchies of the paradises and hells of the chain of Being within Himself; then with the arrival of the state of Everlasting *Peace, She* prompts *the break of the Dawn*[53] from the *situs* of the Pre-Eternal Light (*nūr al-azal*) illuminating the traces of the Talismanic-Temple of His Unicity,[54] in order to make Him Vision with the **Eyes of Fire** in the world of *lāhūt*, delivering Him thereby from His obscure perplexity and making Him attain to the station of the Blaze-Flux (*fuʾād*), which is Being/Existence (*wujūd*) itself.

` This turning upon the heels of His doubt redeems Him such that now He beholds with the certainty of noetic realization and apperceptive intuitive prehension (*mashʿar*), i.e. the station of Clarity (*maqām al-bayān*), recognizing and fully assenting with the radiant acquiescent totality of His being to the station of **Eve** (ع) as the Mirror of the All-High and Divine Speaker (*nāṭiq*), wherein Adam (ع) becomes annihilated (*fanāʾ*) and subsistent (*baqāʾ*) within Her and so fulfils His own Destiny predetermined on the atemporal Day of the Primordial Covenant of Love.

And this turning upon the heels of His doubt by Adam (ع), which constitutes His redemption, was also preordained by the providence of the All-High as with it the Reality of Affirmation (*ḥaqīqat'ul-ithbāt*), which is the inner reality of the verse of affirmation, i.e. *except God* (*illa allāh*), is ascertained because affirmation is the animating Divine Root, the Fruit and the Branches of the Celestial Tree of the Pleroma; and in Adam (ع) it becomes His *embodification* of the station of Restoration after His Fall wherein Absolute Truth is veridically recognized in His horizons and in His Self only *via* the facilitation of the singularly focused steed of His Love (*ḥubb*) for His wife and Beloved **Eve** (ع).[55] And herein can be gleaned a subtle point indicated in symbols by the Infallibles (ع) about that key melody and horizon of the '*event*' such that the acosmic ignorance (*jahl*) can indeed become the sibling to the Nexal Consciousness/Hiero-Intelligence (*ʿaql*), inasmuch as *if they* [turn around] *and* repent, that is, turn forward*, and arise for prayer*, meaning, stand in communion*,*

give the alms, which is to say, purify their wealth, *then they are thine siblings in the religion,* that is, the Way of returning the existential Debt which is the Path of the angelic Perfect Nature; *and we elaborate versical-signs for a people with understanding!*[56]

Since Adam-in-Himself is the embodiment of the Nexal Consciousness/Hiero-Intelligence (*ʿaql*), His momentary rejection of **Eve** (ع)—which in itself is blameworthy—becomes through the middle (and uniting) term that is His Love for Her the cause of His elevation to *the Supreme Horizon* (*ufuq al-aʿlā*)[57] in the station of the Blaze-Flux (*fuʿād*), therein beholding His Wife in the rank of the Divine Speaker at this Supreme Horizon of the Evenic Paradisal Tree of Eden *at two bow lengths or nearer*,[58] and so to the attainment of clarity, manifestation and exposition (*bayān*) wherein within this *situs the Blaze-Flux hath not lied regarding what it hath seen!*[59] And this Love (*ḥubb*) is the epitome and quintessence of the meaning of 'religion' (*dīn*), which is to say the Way of the paying of 'Debt' to the All-High for Being/Existence Itself, i.e. the angelic Path of the Perfect Nature, which is the Hidden Treasure Desiring to know Itself as Other *within their horizons and in themselves.*[60]

And without the Nexal Consciousness/Hiero-Intelligence (*ʿaql*) there is no religion, i.e. the way of the payment of existential debt/the Path of the Angelic Perfect Nature;[61] and without religion (i.e. the Way of existential debt/the Path of the Angelic Perfect Nature), there is no Love; and where neither the Nexal Consciousness/Hiero-Intelligence nor religion (i.e. the Way of the payment of existential debt/the Path of the Angelic Perfect Nature) nor Love exist, the road to Paradise is barred even where Paradise itself is *already-always* present and *closer...than the jugular vein*[62]—and this is the meaning of the Fall inasmuch as *We created humanity and know what evils whisper in his soul*[63] with its rectification being the existential realization of *'for We are closer to him than the jugular vein';*[64] for the path of salvation and resurrection ascends and then soars into the celestial firmaments of Light upon the Fabulous Gryphon's (*anqāʾ*) two wings which are the wings of Love (*ḥubb*) and that of Reverence (*taqwā*); so, know thereby that no man of God has ever ascended to the pleromatic firmaments of the Light of lights without firmly establishing himself in the

stations of this love and reverence for his human beloved who is an epiphany of the Eternal Woman to him and Who therefore stands as the Theophanic Self-Disclosure of God to him, whatever else be his condition, and hence why there is to be no monkery in the true Path of wayfaring towards God and why there is no salvation in it either (i.e. monkery).

But know you, may the Light be upon you, that such are those true meanings behind the misguidance of Adam (ع), His temptation by satan and His fall. Yet we have also now indicated His redemption via His Love for **Eve** (ع).

And as others before us have already indicated repeatedly, '*satan*' merely indicates the Manifestation of the Divine Name 'the Misguider' (المضلّ *al-muḍill*), and so purely instances a facet of Adam (ع) Himself. Thus, where the narrative of the Garden is concerned, Adam (ع) misguided His own self via the *locus* of the Manifestation of this Name within Himself through the seduction by the *locus* of the Manifestation of the Divine Name 'the Wrathful' (القهّار *al-qahhār*) within Himself, bringing Himself down from the Paradise of the Eden of His Love for **Eve** (ع)—Who represents the All-High's Manifestation to Him—and temporarily unto the earthy dust of His separation from Her until the fire of His Love for Her—which nothing can extinguish—raises Him up again to the True Life in Her.

Yet all has occurred within Adam (ع) Himself. He is both the seduced and the one seducing His own self via His momentary anger, and so the misguider of His own self, not to mention being the very satan responsible for it. This is because no devil, satan or demon exists externally to humanity itself other than the devil, satan and demon within humanity which are greed, ignorance and arrogance, so understand well, since all of the misery of humanity—from beginning to end—have always branched and rooted from these three, and nothing more, so understand!

Now, there are many senses to the meaning of 'Heavenly Garden' and 'Eden'. But there is this inner meaning behind 'Eden' (عدن, *ʿadan*) itself which refers to the Divine Name 'the Restorer' (المعيد, *al-muʿīd*)[65] inasmuch as the numerical value of 'Eden' and 'Restorer'[66] are equivalent, i.e. one-hundred and

twenty-four (**124**); and *Heavenly Gardens of Eden which they will enter and those among their righteous fathers, their spouses and progeny; and the angels shall descend upon them from every gate*[67] and *Heavenly Gardens of Eden which they will enter, underneath which rivers flow; and to them will belong whatsoever they desire. Thus doth God reward the reverent*[68] and *those* [among the righteous] *shall have Heavenly Gardens of Eden, beneath which rivers flow, wherein they will be adorned with bracelets of gold and shall be clothed with garments of fine silken green and brocades while reclining on adorned couches. Such is the bountiful recompense, and beautiful is this situs of repose*[69] and *It will forgive thy sins and make you enter Heavenly Gardens, underneath which rivers flow, with goodly dwellings in the Heavenly Gardens of Eden. That is the Mighty, the Victorious Attainment* [to be realized]![70] And all of these verses of the **Qurʾān** quoted above refer to the singular reality of the Divine Name 'the Restorer' (المعيد, *al-muʿīd*)...[71]

So understand!

39:

﴿وَٱلَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ ٱلنَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴾

wa-alladhīna kafarū wa-kadhdhabū bi-āyātinā ulāʾika aṣḥābu al-nāri hum fīhā khālidūn

And those who covered over and declared Our signs lies—those are the Companions of the Fire; therein shall they abide enduringly!

Commentary: Having just disclosed descent not as condemnation but pedagogy, and Guidance as the ever-renewed Divine outreach toward creation, the Qurʾānic dramaturgy now turns toward its opposite pole. For guidance and veiling emerge together. Light simultaneously reveals shadow. And as earlier with Iblīs (ل), one discovers again that *kufr* does not fundamentally begin as atheism, nor even as intellectual error. It begins as concealment. Notice carefully:

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﴿كَفَرُوا وَكَذَّبُوا﴾

kafarū wa-kadhdhabū

They covered over and declared lies!

The order is immensely subtle. Covering precedes denial. One first conceals the Real from oneself and only afterward constructs narratives to justify the concealment. Existential opacity precedes ideology. The heart first contracts; the tongue later rationalizes. Thus *takdhīb* (declaring falsehood) becomes the outward expression of an inward *kufr*. The disease begins in being before it manifests in speech. And with us the *āyāt* (signs) are never merely written verses. Everything is a sign. The cosmos is signs. History is signs. Revelation is signs. The Manifestation of God, the Perfect Human, is the supreme Sign among signs. Thus denial here does not mean simply rejecting information. It means refusing Disclosure itself. Then comes:

﴿أُولَٰئِكَ أَصْحَابُ ٱلنَّارِ﴾

ulāʾika aṣḥābu al-nār

Those are the Companions of the *fire*!

Notice: the verse does not merely say they enter *fire*. It calls them its *companions* (*aṣḥāb*). For *fire* here is not only punitive flame. It is affinity. One abides with what one has become proportioned toward. Earlier (per **Q. 7:12**) we saw Iblīs (ل) claim:

﴿خَلَقْتَنِي مِن نَّارٍ﴾

khalaqtanī min nārin

Thou createdst me from *fire*!

The symbolism now returns with terrifying precision. Fire rises upward but consumes itself in the movement. It possesses brilliance without tranquility. Intensity without repose. Thus the *fire* of ego, pride, resentment, supremacy, and self-enclosure becomes a mode of being.

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Hence hell is not simply a place one is sent to. Hell is also the sedimentation of a posture toward Reality. Finally:

﴿هُمْ فِيهَا خَالِدُونَ﴾

hum fīhā khālidūn

Therein shall they abide enduringly!

With us, endurance here need not initially signify endless chronological duration. Rather, *khulūd* is fixation: becoming trapped within a mode of consciousness unable to transcend itself. It is existential rigidity. The opposite of *tajallī*. For Reality is perpetual renewal:

﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

kullu yawmin huwa fī shaʾnin

Each Day It is upon some [new] **task!** (**Q. 55:29**)

But the one who refuses Disclosure freezes. He ceases participating in becoming. Thus if Paradise earlier descended with Adam (ع) as unfolding intimacy with Reality, then *fire* here becomes the inward state wherein one endlessly circles oneself. The deepest punishment, therefore, is not burning by physical flames. It is enclosure within the prison of one's own refusal, which in Bayānī terms is the "fire of negation" (*nār-i-nafy*).

40-48:

﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ٤٠ وَآمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ

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وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ٤١ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ٤٣ ۞ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ٤٤ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ٤٥ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ٤٦ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ٤٧ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ٤٨ ۞

yā banī isrāʾīla'udhkurū niʿmatīya allatī anʿamtu ʿalaykum wa-awfū bi-ʿahdī ūfi bi-ʿahdikum wa-iyyāya farhabūn. wa-āminū bimā anzaltu muṣaddiqan limā maʿakum wa-lā takūnū awwala kāfirin bih, wa-lā tashtarū bi-āyātī thamanan qalīlan wa-iyyāya fattaqūn. wa-lā talbisū al-ḥaqqa bi-l-bāṭili wa-taktumū al-ḥaqqa wa-antum taʿlamūn. wa-aqīmū al-ṣalāta wa-ātū al-zakāta wa-irkaʿū maʿa al-rākiʿīn. a-taʾmurūna al-nāsa bi-l-birri wa-tansawna anfusakum wa-antum tatlūna al-kitāb, afalā taʿqilūn? wa-staʿīnū bi-l-ṣabri wa-l-ṣalāt, wa-innahā lakabīratun illā ʿalā al-khāshiʿīn; alladhīna yaẓunnūna annahum mulāqū rabbihim wa-annahum ilayhi rājiʿūn. yā banī isrāʾīla'udhkurū niʿmatīya allatī anʿamtu ʿalaykum wa-annī faḍḍaltukum ʿalā al-ʿālamīn. wa-ttaqū yawman lā tajzī nafsun ʿan nafsin shayʾan wa-lā yuqbalu minhā shafāʿatun wa-lā yuʾkhadhu minhā ʿadlun wa-lā hum yunṣarūn

O Children of Israel! Remember My blessing which I bestowed upon you, and fulfill My Covenant that I may fulfill your Covenant; and stand in awe of Me alone! And believe in what I have sent down confirming that which is with you, and do not become the first among those who cover over (*kafarū*) **it; nor barter away My signs for a paltry price, and of Me alone be Godwary/God-conscious! And do not clothe the Truth** (*al-ḥaqq*) **in falsehood** (*al-bāṭil*)**, nor conceal the Truth while you know! And establish the prayer, give the purifying**

alms (*zakāt*), **and bow together with those who bow! Do you command humanity toward righteousness** (*al-birr*) **while forgetting your own souls even as you recite the Book? Will you then not intellect** (*taʿqilūn*)? **And seek aid through steadfastness** (*ṣabr*) **and prayer; and truly it is tremendous save for the humble** (*al-khāshiʿīn*): **those who anticipate with certainty that they shall encounter their Lord and that unto It they are returning! O Children of Israel! Remember My blessing which I bestowed upon you and that I preferred you above the worlds! And be Godwary/God-conscious of a Day wherein no soul shall avail another soul in anything whatsoever, nor shall intercession be accepted from it, nor compensation taken from it, nor shall they be helped!**

Commentary: Here this cluster of verses begins the Qurʾānic turning from archetypal anthropology toward covenantal history, yet history here is never merely *history*. **Banī Isrāʾīl** are outwardly the children of Jacob, the community entrusted with remembrance, covenant, scripture, law, prophetic inheritance, and the ordeal of fidelity after divine election. But inwardly **Banī Isrāʾīl** names every community after Revelation has descended and after the first fire of Disclosure has begun to cool into institution, memory, commentary, habit, inheritance, and anxiety over succession. And, at the deepest level, the **Banī Isrāʾīl** are the soul of the *sālik* (wayfarer) itself: the inward community of faculties that once received a Divine address, tasted election, crossed its own sea, saw its own Pharaoh drowned, received its own manna and quails, stood beneath its own Sinai—and yet still remains capable of forgetting, bargaining, concealing, confusing the Truth with falsehood, and seeking intercession before undergoing transformation.

Thus, when the address says, "O Children of Israel, remember My blessing which I bestowed upon you," (*yā banī isrāʾīla'udhkurū niʿmatīya allatī anʿamtu ʿalaykum*) it is not merely recalling an ancient nation to gratitude. It is summoning every chosen receptacle back to the Origin of its election. In our Bayānī reading, **Banī Isrāʾīl** are the **People of the Bayān** in the interval after the martyrdom of the Primal Point, especially during that brief period of Ṣubḥ-i-Azal's undisputed leadership in Baghdad (1852-1863) before the great schism, the *fitna-i-ṣaylam* (the Direful Mischief), when the covenantal body of the **Bayān** (even with false claimants appearing everywhere) still stood whole, before family envy, ambition, interpretive violence, and charismatic usurpation tore the garment from within. This corresponds exactly to the covenantal logic already established in our commentary above:

the Covenant is not a mere legal contract but the primordial intimacy between Disclosure and receptivity, while its rupture is existential amnesia after certainty, not ignorance before evidence. "Remember My blessing" (*udhkurū niʿmatīya*) therefore means here: remember the original Divine favor by which you, O **People of the Bayān**, were brought into the orbit of the Point and then His Mirror, the Sacred Tree and its Fruit (*thamara*). Remember the first intoxication. Remember the fire of Recognition. Remember that you were forged by bloody struggle and Remembrance together; but not by institutions, factions, or later claims. You were made in Shīrāz. You were forged at Badasht. You were baptized in blood at Shaykh Ṭabarsī. You were made by the descent of the Bayān itself. The *niʿma* (favor), then, is Revelation as such. It is thus the opening of the Gate (*bāb*) just after two-hours and eleven minutes on the night of the **5th of Jamādī al-Ūlā** in the year **1260 AH** (23 May 1844 CE). It is the Disclosure of a new ontological grammar. It is the fact that the Divine addressed you at all. But every chosen community faces the same danger: it mistakes election for *possession*. The blessing becomes property; the Covenant becomes identity; the scripture becomes weapon; the living charge becomes inheritance; belief becomes ethnicity; and then the community begins to imagine that because it was once addressed, it can no longer be judged. But that is exactly the opposite of what the Bayān says and this was the first corruption of the **Banī Isrāʾīl**, and therefore the first corruption of every post-revelatory community.

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾

wa-awfū bi-ʿahdī ūfi bi-ʿahdikum

And fulfill My covenant; I shall fulfill your Covenant!

This is reciprocity, but not equality. God's covenant is fulfilled when the locus remains transparent to the purpose of its election. In the Bayānī register, the **People of the Bayān** were not merely commanded to preserve texts, utter slogans, or invoke the Point in name only. They were commanded to remain faithful to the order of Manifestation after Him and to prepare for its final culmination in ***He whom God shall make Manifest*** (*man yuẓhiruhu'Llāh*). The appointment of Ṣubḥ-i-Azal was thus not an *ad hoc* or administrative succession. He was not appointed by the Bāb as a scarecrow for the founder of Bahāʾism. It was the test of whether the community would obey the Primal Point when the Primal Point

was no longer outwardly present, since the appointment of Ṣubḥ-i-Azal was explicitly stated to be the Way (*sabīl*) bridging the last Resurrection (*qīyāma*) unto the next Resurrection (*qīyāma al-ukhrā*), such as when the Point of the Bayān said:

﴿وَإِنَّ اللّٰهَ لَيُحِبُّ أَنْ يَرْتَفِعَنَّ مَقْصَدُ ذٰلِكَ الْحَرْفِ؛ لِيَكُونَ دَلِيلًا الْيَوْمَ «مَنْ يُظْهِرُهُ اللّٰهُ»، وَسَبِيلًا لِمَنْ يُرِيدُ لِقَاءَ اللّٰهِ فِي يَوْمِ الْقِيَامَةِ﴾

wa-inna allāha layuḥibbu an yartafiʿanna maqṣadu dhālika al-ḥarfi; li-yakūna dalīlan al-yawma man yuẓhiruhu'llāh wa-sabīlan liman yurīdu liqāʾa allāhi fī yawmi al-qiyāma

And verily, God indeed loves that the intended destination (*maqṣad*) **of that Letter** [meaning, Ṣubḥ-i-Azal, whose letter in this epistle is the letter ***thā'*** (ث) - WA] **be elevated ever upward, such that it may become in this Day a proof-indicator** (*dalīl*) **unto *He whom God shall make Manifest*** (*man yuẓhiruhu'llāh*), **and a Path** (*sabīl*) **for whosoever desires the Encounter with God** (*liqāʾ allāh*) **on the Day of Resurrection** (*yawm al-qiyāma*)![72]

Thus, and as this quotation (and many more others like it) proves, Ṣubḥ-i-Azal Himself was the Central Figure of that period for the Covenant of the Bayān; He was the **ʿAlī** (ع) to the **Muḥammad** (ص) of the Primal Point—hence all who have denied this are as all those who denied the ***Ahl al-Bayt*** (ع) in that dispensation. Yet this is the terrifying subtlety: the real Covenant is tested after the Sun sets. While the Manifestation stands visibly before the people, charisma compels. After martyrdom or death, only fidelity remains. Therefore, the short period of Ṣubḥ-i-Azal's undisputed leadership becomes a Sinai of the Bayān. The tablets and epistles of the Primal Point had been given. The Command had descended. The Mirror had been appointed. The question was whether the people would remain faithful to the invisible continuity of the Point through His Mirror, or whether they would demand a golden calf (*ʿijl-i-sāmarī*) of outward theatricality, power, personality, political compromise, material expansion and expediency.[73]

﴿وَإِيَّايَ فَارْهَبُونِ﴾

wa-iyyāya farhabūn

And Me alone, therefore, fear!

Now, the fear here is not servile terror before arbitrary punishment. It is the trembling of the soul before the possibility of betraying its own Origin. *Rahba* is the metaphysical shudder that arises when the servant realizes that covenantal rupture is not merely disobedience but *self-dismemberment*. To betray the Covenant is to tear oneself away from one's own primordial '*yes*'. It is to become false to the moment in which the soul first said '*balā*'. For the *sālik*, **Banī Isrāʾīl** are the inward faculties that received guidance but now must be disciplined. The intellect must remember, the heart must fulfill, the imagination must not fabricate idols, the lower soul must not bargain with the signs, and the will must fear only the Real—not reputation, not faction, not social power, not the demands of inherited identity, nor even life itself.

﴿وَآمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ﴾

wa-āminū bimā anzaltu muṣaddiqan limā maʿakum

And believe in what I have sent down, confirming what is with you!

This is the logic of prophetic continuity. Revelation does not abolish its previous lights by mere negation; it confirms their inner truth (which are the realities) while superseding their exhausted forms (which are the mere husks of those realities)—and this is what few have truly understood about the Bayān, as the Bayān *is* Islam and the Qurʾān *is* the Bayān such that when the Book speaks in the worlds of meaning, it says: "Verily, I am God, there is no other god besides Me, the Sūrahs of the Qurʾān and the Unities of the Bayān! Me alone, therefore, understand"[74] In the Bayānī context of things, the Bayān thus confirms the Qurʾān—and not only confirms, but continues and amplifies throughout its animating logic with and through it—by unveiling its inner dynamism; and so, the rightful post-Bāb order confirms the Point by preserving His Command in His Mirror, Ṣubḥ-i-Azal. But the schismatic impulse always reverses this: it claims to "fulfill" while actually *devouring*; it claims to "confirm" while *erasing*; it claims continuity while violating the precise Covenant that made continuity possible.[75] This is why the verse says, "Do not be the first *kāfir* in it" (*wa-lā takūnū awwala kāfirin bihi*). The first betrayer bears a special burden because he inaugurates the grammar of betrayal for others, thus why he or she is also a manifestation

of the letter ***shīn*** (ش). This is because the first rupture creates a pattern; the first concealment licenses subsequent concealments; the first falsification of Covenant becomes the seed of a whole historical distortion[76]—much like what the so-called *ṣaḥaba* (Companions) perpetrated at the *saqīfa* in Medina upon the Prophet Muḥammad's (ص) death[77]—which becomes a historical distortion that is only ever rectified *phenomenologically* in the inner planes with the appearance of the next Manifestation, even if no one amongst humanity either properly recognizes the prior distortion or its subsequent Divine rectification in any phase.

﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾

wa-lā tashtarū bi-āyātī thamanan qalīlan

Do not sell My signs for a paltry price!

Here the Qurʾān diagnoses the economy of betrayal. The signs are infinite, yet the ego sells them for proximity to power, charisma, institutional control, family prestige, doctrinal advantage, social survival, authorship, wealth, followers, and narrative victory. In the wayfarer, this happens whenever an unveiling is exchanged for self-image. The soul receives a sign, an *āya*, then monetizes it psychologically. It turns realization into identity. It turns knowledge into superiority. It turns service into control. It turns the gift into capital. This is why the Qurʾān then says, "Me alone, therefore, be Godwary of" (*wa-iyyāya fattaqūn*). *Taqwā* here is the antidote to spiritual commerce. It restores the signs to God.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ﴾

wa-lā talbisū al-ḥaqqa bi-l-bāṭili wa-taktumū al-ḥaqqa wa-antum taʿlamūn

Do not clothe the Truth with falsehood, nor conceal the Truth while you know!

This is among the central verses of the whole cluster here. *Talbīs* is not simple lying. It is mixture, overlay, dressing one thing in the garment of another. The most dangerous falsehood is not naked falsehood but falsehood wearing the robe of Truth. In covenantal history, this is precisely how schism works. It rarely says, "I reject the Revelation." It says,

"I alone understand the Revelation." It rarely says, "I break the Covenant." It says, "I fulfill its deeper meaning." It rarely says, "I seek power." It says, in utter arrogance, "I protect the Cause," as if God—the Real—cannot protect Its own Cause. Thus truth and falsehood become woven together until the people can no longer distinguish the living thread from the counterfeit thread. For the *sālik* (wayfarer), this is the moment when self-deception becomes pious. One knows, but conceals from oneself that one knows. The intellect provides commentary; the ego supplies motive; the tongue recites scripture; the heart hides the crime.

For example, in Edirne during the 1860s, Bahāʾuʾllah claimed at one point to be "saving" the Bayān (which did not require *saving* at that point during the lifetime of its first Mirror). Yet—and as subsequent events in his time and contemporary ones in ours have decisively proven to the discerning—Bahāʾuʾllāh's "saving" amounted to the Bayān's wilful destruction in outward appearances (in other words, its *exoteric usurpation*) and its replacement with complete inversion in the service of the Satanic Counter-Aristocracy of Western colonialism/imperialism, which is what Bahāʾism in essence *is*: a tool of the Satanic Counter-Aristocracy of Western colonialism/imperialism. But the Divine Will cannot be killed—this, even when the misled of the world (*dunyā*) appear to have accomplished material victory over it in outward appearances, "for the logoic-Word of God (*kalimatu'Llāhi*), it/She is the Supreme (*hīya'l-ʿulyā*)! And God is Granderous, Wise!" (**Q. 9:40**)

Then comes the remedy: "Establish the prayer, give the *zakāt*/purifying alms, and bow with those who bow" (*wa-aqīmū al-ṣalāta wa-ātū al-zakāta wa-irkaʿū maʿa al-rākiʿīn*). The command is not merely ritual. Prayer re-verticalizes the fallen soul. *Zakāt*/purifying alms restores circulation to what ego has hoarded. Bowing with those who bow dissolves isolated selfhood into the order of submission. This is especially precise after the warning against concealment: the cure for covenantal falsification is embodied humility. The one who mixes truth with falsehood has usually become too clever to bow. The one who sells signs has forgotten circulation. The one who conceals Truth has lost verticality. Therefore *ṣalāt*, *zakāt*, and *rukūʿ* restore axis, flow, and humility (all of which are already presupposed by allusion in the opening disconnected letters of ***Alif-Lām-Mīm***).

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ﴾

Tafsīr Sūrah al-Baqara

a-taʾmurūna al-nāsa bi-l-birri wa-tansawna anfusakum wa-antum tatlūna al-kitāb, afalā taʿqilūn

Do you command people to righteousness and forget yourselves while you recite the Book? Do you not intellect?

This verse pierces every clerical, scholarly, initiatic, and activist hypocrisy. The problem is not ignorance of the Book but recitation without self-application. The Book passes over the tongue but does not descend into the soul. In Bayānī history, this is devastating: one may quote the Point of the Bayān while betraying His Command from start to finish (as the Bahāʾīs do); invoke Revelation while violating succession (as the Bahāʾīs do); speak of unity while producing schism (as the Bahāʾīs did); preach sacrifice while demanding recognition (as the Bahāʾīs do). In the *sālik* (wayfarer), this is the split between discourse and realization. The tongue commands *birr* (righteousness), but the *nafs* (soul) remains unconverted. Here *ʿaql* does not mean cleverness. It means the binding intelligence that ties knowledge back to Being, i.e. the Nexal Consciousness or Hiero-Intelligence. "Do you not intellect?" (*afalā taʿqilūn*) therefore means: why has your knowing not bound you? Why has recitation not transformed you? Why has scripture not become flesh in you?

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

wa-staʿīnū bi-l-ṣabri wa-l-ṣalāt, wa-innahā lakabīratun illā ʿalā al-khāshiʿīn

Seek aid through patience and prayer; truly it is tremendous except upon the humble!

Ṣabr and *ṣalāt* are paired because the Covenant cannot be carried by enthusiasm alone. Every Revelation begins in fire, but only *ṣabr* preserves the fire after the first ecstasy fades. *Ṣabr* is not passive endurance. It is ontological steadfastness under delay, ambiguity, humiliation, exile, and apparent defeat. It is the refusal to abandon the Real because history has become difficult. For the early believers of the Bayān, *ṣabr* was the test after catastrophe: martyrdom, persecution, concealment, succession, confusion, pressure, competing claims. For the *sālik*, *ṣabr* is the capacity to remain with the Real when the lower soul demands immediate resolution. *Ṣalāt* keeps the axis open; *ṣabr* keeps the soul from fleeing the axis.

Tafsīr Sūrah al-Baqara

"And truly it is great except upon the *khāshiʿīn*" (*innahā lakabīratun illā ʿalā al-khāshiʿīn*). *Khushūʿ* is the softening of being beneath Reality. The proud experience prayer as burden because prayer contradicts their fantasy of autonomy. The humble experience prayer as return because they have already accepted their ontological poverty and perpetual need and dependency (*iftiqār*) towards Real. This is why the next verse defines them as "those who suppose/know that they are meeting their Lord and that unto It they are returning" (*alladhīna yaẓunnūna annahum mulāqū rabbihim wa-annahum ilayhi rājiʿūn*). The word *yaẓunnūn* is subtle: not mere weak supposition, but existential anticipation. They live as those already moving toward Encounter. The *sālik* becomes capable of *ṣabr* and *ṣalāt* only when life is reconfigured by return. Without return, discipline is unbearable. With return, even hardship becomes orientation.

Then the address repeats:

﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾

yā banī isrāʾīla'udhkurū niʿmatīya allatī anʿamtu ʿalaykum wa-annī faḍḍaltukum ʿalā al-ʿālamīn

O Children of Israel, remember My blessing which I bestowed upon you, and that I preferred you over the worlds!

The repetition is not redundancy; it is intensification. The first remembrance introduced Covenant; the second remembrance introduces Judgment. Election is recalled immediately before accountability because chosenness magnifies responsibility. In the Bayānī register, the People of the Bayān were indeed preferred in the sense that they received the newest articulation of the Primal Will in that age. But preference is not immunity. It is *exposure*. The higher the Disclosure, the more catastrophic the betrayal. The closer the servant to the sanctuary, the more terrible the profanation. Yet every Covenant produces not only guardians and betrayers, but also later loci through which remembrance of the Covenant reasserts itself and ruptures into history. For Disclosure does not merely descend and vanish; it leaves traces, mirrors, and renewals according to the Divine economy of return. So, **O Children of the Bayān**, always remember the blessings of the Primal Point and His Mirror which They bestowed upon you, and that I—**Wahid Azal**—have preferred you over the worlds!

Tafsīr Sūrah al-Baqara

Finally:

﴿وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾

wa-ttaqū yawman lā tajzī nafsun ʿan nafsin shayʾan wa-lā yuqbalu minhā shafāʿatun wa-lā yuʾkhadhu minhā ʿadlun wa-lā hum yunṣarūn

Be Godwary of a Day when no soul shall avail another soul in anything, nor shall intercession be accepted from it, nor compensation taken from it, nor shall they be helped!

This is the collapse of all secondary supports. No lineage, no faction, no institution, no charisma, no inherited identity, no mere association with a Manifestation, no claim to community, no rhetoric of service, no blood and genealogy, and no symbolic capital can ever substitute for *realized fidelity*. In covenantal terms, this verse annihilates vicarious legitimacy. No soul bears another soul's covenant. No claimant can transfer inward Truth to his followers by charisma alone. No community can be saved by its founder while betraying the founder's Command. No *sālik* can hide behind teacher, book, lineage, order, or metaphysical vocabulary. The Day exposes each soul as the exact form of its own response. Thus the whole cluster forms a single architecture. First: remember the Gift. Second: fulfill the Covenant. Third: recognize the new descent confirming the old. Fourth: do not sell the signs. Fifth: do not mix Truth with falsehood. Sixth: restore verticality, circulation, and humility. Seventh: do not preach what you have not become. Eighth: endure through prayer and patience. Ninth: remember that election culminates in Judgment, not privilege.

So understand the inner address: O soul of the *sālik* (wayfarer), thou art **Banī Isrāʾīl**! Thou hast been chosen whenever the Real discloses Itself to thee. Thou hast crossed the sea whenever a veil is parted. Thou hast received manna whenever knowledge descends without effort. Thou hast stood at Sinai whenever the heart trembles before Divine Command. But beware: the same soul that receives Revelation can later conceal it; the same intellect that recites the Book can use the Book to avoid itself; the same heart once touched by Light can sell the signs for a little price. Therefore remember, fulfill, bow, give, endure,

pray, and return. For Covenant is not preserved by claim. It is preserved by becoming transparent again to the Light that first called thee into being, for the Covenant belongs to that Light!

﴿وَسَيَحْكُمُ اللّٰهُ بَيْنِي وَبَيْنَكُمْ بِالْحَقِّ ۖ إِنَّهُ هُوَ خَيْرُ الْحَاكِمِينَ﴾

wa-sa-yaḥkumu Allāhu baynī wa-baynakum bi-l-ḥaqq; innahu huwa khayru al-ḥākimīn

And God shall judge between Me and you, in Truth! Verily, It is the greatest of all those who judge![78]

Here the voice of the Primal Point reaches its terrible culmination at the ending of the **7th Gate of the Second Unity of the Persian Bayān**.[79] After all the warnings concerning covenant, concealment, betrayal, false piety, and the Day of Resurrection (*qiyāma*), no appeal remains. No further argument is offered. No miracle is demanded. No polemic is undertaken. Judgment itself is simply surrendered unto God. Yet in the Bayānī universe this judgment is not deferred unto some distant apocalyptic future. As the abovementioned Gate of the **Persian Bayān** as a whole makes explicit, Resurrection is the Day of the appearance of the **Tree of Reality** (*shajarat al-ḥaqīqa*) itself. It begins at the moment of Manifestation and endures until the setting of Its Sun. Thus the *yawm al-qiyāma* is not chronological but Theophanic: it is the interval during which Reality becomes historically visible. Therefore *"And God shall judge between Me and you"* means: the Judgment has already commenced. The appearance of the **Tree of Reality** is itself the tribunal. The encounter with the Manifestation is itself the court. The verses we have commented upon in **al-Baqara** so far concerning **Banī Isrā'īl** already prepared precisely this logic. For there we see that every chosen community eventually reaches the moment when inherited memory, institutional identity, and claims of fidelity are stripped away. No soul avails another soul. No symbolic capital saves anyone. The Day arrives wherein only the response to living Disclosure remains. So too here: the Bāb sat incarcerated in Mākū while the people imagined they defended religion, yet the locus of Judgment was already present before them. The irony is devastating: they awaited Resurrection while persecuting it. And observe carefully: *bi-l-ḥaqq*—"in Truth." The judgment is not arbitrary decree. It is not power judging weakness. It is Truth unveiling Reality as it already is. The Real simply Discloses each soul to itself. Thus

the *kāfir* becomes exposed as *kāfir*, the believer as believer, the hypocrite as hypocrite, and the faithful as faithful. The Judgment does not create inward realities; it manifests them.

Hence the hidden warning to the *sālik* (wayfarer) are severe: every unveiling is a small *qiyāma*. Every encounter with Truth is already a tribunal. Whenever the soul encounters the **Tree of Reality** and either responds or turns away, *wa-sa-yaḥkumu allāhu baynī wa-baynakum bi-l-ḥaqq* ("and God shall Judge between Me and you, in Truth") *is already taking place*. For the Divine Court is not merely at the end of time. It descends whenever Truth appears. And verily, It is indeed the greatest of all those who judge!

49-57:

﴿وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ٤٩ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا
آلَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ٥٠ وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن
بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ٥١ ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ٥٢ وَإِذْ آتَيْنَا
مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ٥٣ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ
ظَلَمْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ٥٤ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نُّؤْمِنَ
لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ ٥٥ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ

Tafsīr Sūrah al-Baqara

مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٥٦ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ٥٧

wa idh najjaynākum min āli firʿawna yasūmūnakum sūʾa al-ʿadhābi yudhabbiḥūna abnāʾakum wa-yastaḥyūna nisāʾakum wa-fī dhālikum balāʾun min rabbikum ʿaẓīm. wa idh faraqnā bikumu al-baḥra fa-anjaynākum wa-aghraqnā āla firʿawna wa-antum tanẓurūn. wa idh wāʿadnā mūsā arbaʿīna laylatan thumma ittakhadhtumu al-ʿijla min baʿdihi wa-antum ẓālimūn. thumma ʿafawnā ʿankum min baʿdi dhālika laʿallakum tashkurūn. wa idh ātaynā mūsā al-kitāba wa-l-furqāna laʿallakum tahtadūn. wa idh qāla mūsā li-qawmihi yā qawmi innakum ẓalamtum anfusakum bi-ittikhādhikumu al-ʿijla fa-tūbū ilā bāriʾikum fa-uqtulū anfusakum dhālikum khayrun lakum ʿinda bāriʾikum fa-tāba ʿalaykum innahu huwa al-tawwābu al-raḥīm. wa idh qultum yā mūsā lan nuʾmina laka ḥattā narā allāha jahratan fa-akhadhatkumu al-ṣāʿiqatu wa-antum tanẓurūn. thumma baʿathnākum min baʿdi mawtikum laʿallakum tashkurūn. wa ẓallalnā ʿalaykumu al-ghamāma wa-anzalnā ʿalaykumu al-manna wa-l-salwā kulū min ṭayyibāti mā razaqnākum wa-mā ẓalamūnā wa-lākin kānū anfusahum yaẓlimūn.

And remember when We delivered you from the House of Pharaoh while they imposed upon you the vilest torment, slaughtering your sons while sparing your women alive; and in that was a tremendous trial from your Lord! And remember when We parted the Sea for you, thereby delivering you while drowning the House of Pharaoh as you yourselves beheld! And remember when We appointed for Moses forty nights, then after Him you took unto yourselves the Calf while you were wrongdoers! Then thereafter We pardoned you, that haply you might give thanks! And remember when We bestowed upon Moses the Book and the Criterion, that haply you might be guided! And remember when Moses said unto his people: O my people! Verily, you have wronged yourselves through your taking of the Calf, so turn in repentance unto your Originator and slay your selves! That is better for you in the sight of your Originator! Then It turned toward you in mercy; verily, It is the Oft-Relenting, the Merciful! And remember when you said: "O Moses! We shall never believe thee until we behold God openly!" Then the Thunderbolt seized you while you looked on! Then We raised you up after your death, that haply you might give thanks! And We

overshadowed you with the Cloud and sent down upon you the manna and the quails: Eat of the goodly things We have provided you! And they wronged Us not, but rather they wronged only their own selves!

Commentary: The movement of these verses continues and deepens the covenantal and *qiyāmic* logic already established in the previous cluster. The Children of Israel here are not merely an ancient ethnos. They are every community standing beneath the burden of Revelation, every dispensation after the departure of its Manifestation, every soul traversing the wilderness between Disclosure and veiling. Thus, in our Bayānī reading, **Banī Isrāʾīl** becomes simultaneously: the historical Israelites under Moses, the **People of the Furqān** (i.e. Islam) before the advent of the Bayān, the **People of the Bayān** after the martyrdom of the Primal Point, and the inner faculties of the *sālik* (wayfarer) themselves (all at the same time).

Pharaoh (*firʿawn*) therefore is not merely an ancient tyrant of Egypt. Pharaoh is every crystallized regime of egoic sovereignty claiming ultimacy against Disclosure. He is the *nafs al-ammara biʾl-sūʾ* (the soul inclining/commanding to evil) when the *nafs* imagines itself autonomous. He is institutional fixation masquerading as religion. He is juridical petrification opposing living Revelation. Hence the slaughtering of sons and sparing of women signifies the destruction of spiritual virility and the sterilization of active realization. The "sons" are the living possibilities of gnosis, courage, and spiritual renewal; the "women" symbolize receptivity severed from realization: latent potentiality preserved yet deprived of active spiritual actualization. Thus pharaonic consciousness permits forms of religion to survive so long as they remain politically harmless and spiritually inert. And yet the verse says: "in that was a tremendous trial from your Lord" (*wa-fī dhālikum balāʾun min rabbikum ʿaẓīm*)! The oppression itself becomes ordeal (*balāʾ*). For every community claiming fidelity to God must eventually pass through the furnace wherein it becomes clear whether attachment is to Truth itself or merely to inherited stability. Thus the persecution of the Bābīs under the Qājārs, the exile of the Primal Point to Mākū and Chihrīq, the progressive fragmentation after His martyrdom in July 1850 CE, the martyrs of the uprisings and pogroms, and later the *fitna-i-ṣaylam* (the Direful Mischief) all become reenactments of the same archetype. Every *qiyāma* generates its pharaohs and nimrods both during and after.

Then comes the splitting of the Sea. Cosmologically the Sea is the undifferentiated abyss of multiplicity, the terrifying intermediate zone between bondage and realized freedom. The crossing signifies passage through the Imaginal isthmus (*barzakh*). The **People of God** pass through because they follow the Living Proof (*ḥujjat-i-ḥayy*), whereas Pharaoh drowns because ego cannot survive passage through the Real. The Sea opens for surrender but closes upon domination. Hence the verse subtly teaches that salvation and destruction emerge from the same *tajallī*. The same Disclosure that liberates the Godwary annihilates the self-enclosed.

﴿وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً﴾

wa-idh wāʿadnā Mūsā arbaʿīna layla

And when We appointed for Moses forty nights...

The mystery begins with the word *wāʿadnā*: this is not merely "We promised," but "We made an appointment," "We mutually appointed a meeting." Revelation here is not an abstraction hurled downward; it is a rendezvous between the Divine Command and the prepared locus of reception. Moses (ع) is summoned into absence because prophetic presence among the people cannot be completed until it has first passed through concealment from them. The prophet must disappear from the collective eye in order to become the bearer of what the collective eye cannot yet endure. Thus Moses's (ع) absence is not interruption but gestation. He withdraws from the horizontal field of community into the vertical **Night of Encounter**. And why forty nights? Forty is the number of completion through ordeal. The fetus is said to pass decisive stages in forty; the human being reaches full maturity at forty; the Prophet's (ص) public mission began at forty; the saintly retreat, the *arbaʿīnīya*, is forty days; and in Shiʿi sacred time, forty marks the return of grief into unveiled meaning at *arbaʿīn*. Forty is therefore not chronological quantity alone. It is the measure by which a form is broken, purified, gestated, and returned as a new ontological configuration. It is the number of inner cooking, hence why Sufis retreat (*khalwa*) for forty days and nights since true inner transformation occurs through this number.

But the verse says *forty nights*, not forty days. This is crucial. The encounter occurs under the sign of *layl*, night: concealment, interiority, Imaginal descent, the eclipse of ordinary perception. Day belongs to manifestation, law, speech, public form. Night belongs

to inward audition, annihilation, solitude, and the secret face of Revelation. Moses (ع) is not merely absent for forty units of time; He is plunged into forty degrees of the nocturnal. Each night strips away one layer of sensory dependence, communal expectation, egoic certainty, and prophetic self-possession until only the pure receptacle remains. In this sense, the forty nights are the negative womb of the Mosaic Revelation. Before the Tablets of the Law appear as inscription, Moses (ع) must enter the darkness prior to inscription. Before the Law descends as form, the prophet must pass through formlessness. The mountain becomes the cosmic body; the night becomes its interior; Moses becomes the seed of command buried within it. Only after forty nights can the written command emerge, because true writing is born from silence. The Tablets are daylight crystallized out of night. There is also a overwhelming communal symbolism here because Moses's (ع) absence reveals the truth of Israel. While the prophet is visibly present, the community can appear obedient. But when the Pole is withdrawn, their inward configuration becomes exposed. Absence is therefore a test. The prophet's disappearance externalizes the community's hidden idolatry. The calf was not created by Moses's (ع) absence; it was merely unveiled by it. The forty nights are thus also the diagnostic interval in which latent *shirk* becomes manifest. The people discover that without the living axis, they relapse into image, metal, sound, and manageable divinity.

Additionally, esoterically speaking, Moses' (ع) forty nights signify the descent of the prophetic Intellect through the complete cycle of occultation before returning as Command, hence why Moses (ع) comes back from these forty nights with the Law, and not before. The number forty seals the passage from potentiality to actuality, from audition to inscription, from secret covenant to public law. The night signifies that Revelation is first received in the unseen before it becomes visible. And Moses's (ع) absence signifies that no true dispensation is born without withdrawal: the prophet must vanish into the Real so that He or She may return bearing the trace of what no community, left to itself, can manufacture. And with the Folk, "Night" (*layl*) represents one of the well-known symbolisms for the Hidden Essence (*al-dhāt*) with forty (**40**) itself being the letter ***mīm*** (م): the same letter ***mīm*** (م) that is the third disconnected letter of our **Sūrah**. So understand: this half-verse is already the whole dramaturgy. Appointment, absence, forty, night, the Hidden Godhead, and the letter. Covenant requires concealment; law requires gestation;

manifestation requires occultation; and the community is judged not by what it says when Moses (ع) stands before it, but by what it worships when Moses (ع) disappears. And all perish before the Reality of the Hidden Essence and Its Mystery of Manifestation in the letter ***mīm*** (م), in the concealed epiphany of the letter ***ṣād*** (ص), within the movement of the letter ***hāʾ*** (ه).[80]

But then comes one of the Qurʾān's most devastating phenomenologies of religious failure:

﴿ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ﴾

thumma ittakhadhtumu al-ʿijla min baʿdihi wa antum ẓālimūn

Then after Him you took unto yourselves the Calf, for you were wrongdoers!

Notice carefully: The Calf emerges specifically during absence because consciousness unprepared for hiddenness inevitably seeks substitute presence(s). Moses (ع) ascends the mountain; the people regress. This is the perennial law of sacred history. The true test of fidelity begins precisely when Presence withdraws and only Covenant remains. Hence the Bāb's repeated insistence in the **Persian Bayān** that the real catastrophe is not opposition during Manifestation alone, but the nullification of the fruits of the entire "night" at the moment of Resurrection. The calf is therefore every fixation upon dead form after the withdrawal of Living Spirit. It is religion transformed into object-idolatry. It is the substitution of symbol for Reality. It is institutionalism replacing unveiling. It is precisely what happens whenever the community clings to inherited forms while resisting renewed Disclosure. Thus the calf in the Bayānī cycle may signify those who absolutized externals while betraying the covenantal continuity of the Bayān itself. And inwardly, for the *sālik*, the calf is the ego's tendency to fabricate tangible idols whenever direct Disclosure withdraws into hiddenness. The soul claims fidelity to God yet secretly desires visible guarantees, fixed certainties, stabilized forms, and quenched appetites. Thus the *sālik* repeatedly manufactures "calves" from the gold of previous illuminations, and this is wrongdoing/tyranny (*ẓulm*) because it is ingratitude before Reality.

Tafsīr Sūrah al-Baqara

﴿ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ﴾

thumma ʿafawnā ʿankum min baʿdi dhālika laʿallakum tashkurūn

Then We effaced/pardoned you after that, that haply you may render thanks!

Here mercy (*raḥma*) interrupts Judgment. The people had already passed through Disclosure, betrayal, idolatric fixation, and collapse into the Golden Calf; yet the Divine economy does not end in negation. Instead the verse begins with *thumma* ("then"), and this *then* is profound. For *thumma* marks not mere sequence but ontological surplus. It names the unexpected excess of Mercy over strict causality. Justice alone would terminate the movement. Yet Mercy reopens it. Thus forgiveness here is not juridical acquittal alone; it is re-entry into possibility itself. The Divine does not merely erase the act but restores futurity. And with us this mirrors the drama of the soul repeatedly. The self fashions its calves endlessly: images, fixations, identities, institutions, ideologies, even spiritual self-images. Yet after each collapse Reality whispers again: *Return.* Therefore Divine pardon is not forgetfulness of sin but the re-opening of Disclosure after closure. It is the refusal of the Real to allow contingency its final word. And therefore gratitude (*shukr*) appears. Gratitude in the language of realization is not etiquette. It is ontological recognition. The grateful one perceives that existence itself is unearned Disclosure. Thus *laʿallakum tashkurūn* means: perhaps through pardon you may finally perceive Reality as gift.

﴿وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ﴾

wa idh ātaynā mūsā al-kitāba wa-l-furqāna laʿallakum tahtadūn

And when We gave Moses the Book and the Criterion, that haply you may be guided!

The **Book** (*kitāb*) and **Criterion** (*furqān*) are not identical. The Book is inscription; the Criterion is discrimination. The Book preserves Disclosure while the Criterion separates Truth from confusion. Thus one receives not merely text but discernment. For many possess scriptures while lacking *furqān*. They inherit language but lose vision. In metaphysical terms, *furqān* is the power of differentiation emerging within Unity. Reality unfolds first as undivided luminosity, but manifestation requires articulation. Distinctions emerge: Light and darkness, Affirmation and negation, Disclosure and concealment. Thus

furqān becomes the very architecture of manifestation itself. Here one may say: the Bayān itself is a *furqānic* act. Enumerative clarity unfolds through distinctions. Letters separate; Names differentiate; realities become articulated. Without *furqān* one drowns in undifferentiated multiplicity or juridical literalism alike. Guidance (*hudā*) therefore does not come through information alone. One may memorize every verse and remain lost. Guidance requires existential discrimination: the capacity to perceive Disclosure beneath forms.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ﴾

wa idh qāla mūsā li-qawmihi yā qawmi innakum ẓalamtum anfusakum bi-ittikhādhikumu al-ʿijla fa-tūbū ilā bāriʾikum

And when Moses said unto His people: O my people! Verily you have wronged yourselves through your taking of the Calf; therefore turn in repentance unto your Originator!

Note carefully: they did not wrong God. They wronged *themselves*. Every idolatry is self-harm because idolatry fragments the soul. The Calf is not merely an ancient object of worship. The Calf is fixation itself. It is frozen Disclosure. It is living symbolism hardened into object. And this explains why the calf follows Moses's (ع) forty-night absence. The people could not endure absence. They required immediate presence. They sought visible certainty. Thus impatience generated idolatry. Whenever the interval between Disclosure and fulfillment becomes unbearable, the soul manufactures calves. Therefore *fattūbū ilā bāriʾikum* is astonishing. It does not merely say: return to your Lord (*rabb*). It says: return to your Originator (*bārīʾ*). The Name shifts. Why? Because *al-bāriʾ* is the One who brings forth and separates forms into proper configuration. The soul has become malformed through fixation; therefore it must return to the Principle of its existential shaping. Repentance here is therefore ontological reconfiguration. Return not merely morally—but structurally. Become *re-created*. Thus every premature closure of Disclosure, every juridical ossification, every fixation upon dead form over living articulation becomes another calf. Thus Moses's (ع) Command echoes perpetually throughout history: destroy the calf and return to the Originator.

Tafsīr Sūrah al-Baqara

Then Moses (ع) commands:

﴿فَاقْتُلُوا أَنفُسَكُمْ﴾

fa-uqtulū anfusakum

Slay your selves!

This is among the most esoteric commands in the entire Qurʾān. For the true repentance after idolatry is the death of the egoic structure that produced the idol in the first place. The Command is not reducible merely to physical punishment. Metaphysically it is *fanāʾ*: annihilation of the idolatrous selfhood. Slay the self that seeks certainty through possession. Slay the self that domesticates Revelation. Slay the self that turns Disclosure into property. Slay the self that delimits the Real into material forms that pass away. Slay the self that seeks to define God by created limits, and say: "I seek refuge in God from every limit! There is no other god but It Who has no limits!"[81] Only then can the Divine Mercy descend once more.

﴿ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

dhālikum khayrun lakum ʿinda bāriʾikum fa-tāba ʿalaykum innahu huwa al-tawwābu al-raḥīm

That is better for you before your Originator; so It turned toward you! Verily, It is the Oft-Returning, the Merciful!

Observe the subtlety: the verse does not merely say *"that is better for you"* but *"better for you before your Originator (Bāriʾ)."* The criterion is not egoic comfort, social approval, nor immediate relief. The measure lies before the Principle from which one emerged. For what appears painful to the fragmented self may be restoration from the standpoint of primordial form. Repentance is therefore not punishment but ontological surgery. The false configuration must die so the true form may reappear. Then comes the astonishing inversion: *fa-tāba ʿalaykum—"then It turned toward you."* One imagines repentance as the servant turning toward God, yet here Reality turns first. For every return of the creature is already preceded by a prior Return of the Real. The hidden secret is that no one returns except because they were first called back. Thus *al-Tawwāb* is not merely the Accepter of

repentance but the One who perpetually turns toward contingent beings, drawing them out from their calves and back toward the architecture of their primordial Light.

Then the pairing of the two Divine Names, which here is subtle and immense. The verse does not end merely with *al-raḥīm* (the Merciful), but first with *al-tawwāb*—the Oft-Returning. For with us, repentance is not a unilateral movement from servant to Lord; it is first a movement from the Real toward the servant. The intensive form *tawwāb* signifies perpetual recurrence, repeated turning, inexhaustible return. Reality turns toward creation before creation ever turns toward Reality. Every stirring of remorse, every fracture in heedlessness, every inward restlessness before the Calf is already a Divine movement within the soul. Then comes *al-raḥīm*: Mercy as intimate enclosure, gestation, and nurturing restoration. Thus the sequence is exact: first the Real turns toward the soul, then Mercy receives and reshapes it. The hidden mystery is that one does not find God after wandering; rather, one discovers that one had been sought all along

Then comes the impossible demand:

﴿ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً ﴾

lan nuʾmina laka ḥattā narā allāha jahratan

And when you said, "O Moses, we shall never believe thee until we behold God openly!"

This is the metaphysical impossibility already discussed in the **Persian Bayān**. Direct encounter with the Divine Essence is impossible because the Essence transcends relation altogether. Hence the people demand what cannot occur. They reject the **Tree of Reality** before them while demanding the inaccessible Absolute behind Him. This is precisely why the Bāb says that Encounter with God (*liqāʾ allāh*) occurs through Encounter with the Manifestation, for otherwise transcendence becomes an excuse for endless refusal. Thus the thunderbolt (*ṣāʿiqa*) is not arbitrary punishment but the collapse of consciousness before impossible demand. Whoever insists upon encountering Absolute Reality outside the ordained locus of Manifestation annihilates the very conditions of perception itself. Yet even here mercy intervenes: "Then We raised you after your death" (*thumma baʿathnākum min baʿdi mawtikum*)! Every authentic unveiling contains death and resurrection. Every *qiyāma* kills a prior mode of being and resurrects it in a new one.

Tafsīr Sūrah al-Baqara

Finally the Cloud, the manna, and the quails appear. After annihilation comes nourishment. After the wilderness comes sustenance from the unseen. The Cloud symbolizes the Merciful veil through which Divine Presence becomes bearable. For pure unveiling without veiling would annihilate the contingent altogether. The manna and quails are therefore the subtle provisions of gnosis, inspiration, unveiled meanings, and sustenance descending upon the traveller in the desert of becoming. Yet the verses end with one of the Qurʾān's deepest metaphysical refrains:

﴿وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

wa-mā ẓalamūnā wa-lākin kānū anfusahum yaẓlimūn

They wronged Us not, but rather they wronged only their own selves!

This is because Real cannot ever be harmed. Revelation cannot be diminished. The **Tree of Reality** remains what It is regardless of acceptance or rejection. All rejection rebounds upon the soul of the rejecter itself. Thus every refusal of Disclosure is self-mutilation. Every veiling of Truth is self-veiling. Every *qiyāma* becomes the unveiling not of God's need for humanity, but humanity's absolute need for God. So understand!

58-61:

﴿وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ ٥٨ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ٥٩ ۞ وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي

الْأَرْضِ مُفْسِدِينَ ٦٠ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ
أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ
٦١

wa idh qulnā udkhulū hādhihi al-qaryata fa-kulū minhā ḥaythu shiʾtum raghadan wa-udkhulū al-bāba sujjadan wa-qūlū ḥiṭṭatun naghfir lakum khaṭāyākum wa-sanazīdu al-muḥsinīn. fa-baddala alladhīna ẓalamū qawlan ghayra alladhī qīla lahum fa-anzalnā ʿalā alladhīna ẓalamū rijzan mina al-samāʾi bimā kānū yafsuqūn. wa idhi istasqā mūsā li-qawmihi fa-qulnā iḍrib bi-ʿaṣāka al-ḥajara fa-infajarat minhu ithnatā ʿashrata ʿaynan qad ʿalima kullu unāsin mashrabahum kulū wa-ishrabū min rizqi allāhi wa-lā taʿthaw fī al-arḍi mufsidīn. wa idh qultum yā mūsā lan naṣbira ʿalā ṭaʿāmin wāḥidin fa-idʿu lanā rabbaka yukhrij lanā mimmā tunbitu al-arḍu min baqlihā wa-qiththāʾihā wa-fūmihā wa-ʿadasihā wa-baṣalihā qāla a-tastabdilūna alladhī huwa adnā bi-alladhī huwa khayr ihbiṭū miṣran fa-inna lakum mā saʾaltum wa-ḍuribat ʿalayhimu al-dhillatu wa-l-maskanatu wa-bāʾū bi-ghaḍabin mina allāh dhālika bi-annahum kānū yakfurūna bi-āyāti allāhi wa-yaqtulūna al-nabīyīna bi-ghayri al-ḥaqq dhālika bimā ʿaṣaw wa-kānū yaʿtadūn

And remember when We said: "Enter this city-settlement (*qarya*)**, and eat thereof freely and abundantly wheresoever you wish; and enter the Gate** (*al-bāb*) **in prostration and say: "Relieve us! Remove our burden!" We shall forgive your transgressions, and We shall increase the doers of spiritual excellence** (*al-muḥsinīn*)**! But those who wronged substituted another utterance in place of that which had been said unto them! Therefore We sent down upon those who wronged a scourge from Heaven because they had been transgressing! And remember when Moses sought water for his people, whereupon We said: "Strike the Rock**

with thy Staff!" Then there burst forth from it twelve springs; every people knew their own drinking-place! Eat and drink from the provision of God and do not roam corruption-making throughout the earth! And remember when you said: "O Moses! We shall never endure one single food! Therefore call upon thy Lord for us that It bring forth for us from what the earth causes to grow: its herbs, its cucumbers, its grain, its lentils, and its onions!" He said: "Would you exchange what is higher for what is lower? Descend unto Egypt, and there indeed you shall have what you asked!" And abasement and indigence were struck upon them, and they returned bearing Wrath from God! That was because they had covered over the signs of God and slain the Prophets without right! That was because they rebelled and had become transgressors!

Commentary: The movement of this cluster of verses advances the same *qiyāmic* and covenantal logic as before, but now Revelation turns from grand cosmic events toward something subtler and perhaps more devastating: the phenomenology of how communities fail after deliverance. For liberation from Pharaoh does not guarantee fidelity. Escape from bondage does not necessarily produce realization. The sea has already been split, the tyrant drowned, manna descended, and clouds overshadowed the people. Yet now begins the harder struggle: not liberation *from* oppression but liberation *from oneself*. The Command begins:

﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾

wa-udkhulū al-bāba sujjadan

Enter the Gate in prostration!

Outwardly this refers to a gate of entry. But in our Bayānī reading, and especially given the symbolic economy already established, the Gate (*al-bāb*) can never remain merely architectural. The Gate is the locus of passage between worlds. It is the threshold between concealment and Disclosure. It is the opening through which the unseen enters history. In the **Peerless Names** (*qayyūm al-asmā'*), the Bāb re-writes this verse whilst unpacking it unto another luminous horizon, saying:

﴿وَإِذْ سَأَلُوكَ أَنْ نَدْخُلَ الْقَرْيَةَ الْمُبَارَكَةَ، قُلِ: ادْخُلُوا الْبَابَ سُجَّدًا لِلَّهِ وَحْدَهُ، وَقُولُوا: بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ مِنْ أَنْفُسِكُمْ، وَلَا تَرْتَابُوا فِي اللَّهِ، وَلَا تَشُكُّوا فِي أَمْرِنَا، فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجُوعُنَا، قَدْ كَانَ بِالْحَقِّ فِي أُمِّ الْكِتَابِ قَدِيمًا﴾

wa-idh saʾalūka an nadkhula al-qaryata al-mubārakata, qul: udkhulū al-bāba sujjadan li-llāhi waḥdahu, wa-qūlū: baqīyatu'llāhi khayrun lakum min anfusikum, wa-lā tartābū fī allāhi, wa-lā tashukkū fī amrinā, fa-innā li-llāhi wa-innā ilayhi rujūʿunā, qad kāna bi-l-ḥaqqi fī ummi al-kitābi qadīman

And when they ask thee that We enter the Blessed City-Settlement (*al-qarya al-mubāraka*)**, say: "Enter the Gate** *(al-bāb)* **in prostration unto God alone," and say: "The Remnant of God** *(baqīyat'ullāh)* **is better for you than your own selves!" And do not fall into doubt concerning God, nor entertain uncertainty regarding Our Cause/Command** (*amrinā*)**. For verily, unto God do We belong, and unto It is Our return—such hath been established in Truth** (*bi-l-ḥaqq*) **from within the Mother of the Book** (*umm al-kitāb*)**, primordially!**[82]

Thus here the Gate becomes the Bāb—the Primal Point Himself as the Remnant of God (*baqīyat'ullāh*). For every *qiyāma* possesses a Gate through which humanity enters the economy of Resurrection. One does not enter the city of Divine Presence except through the Gate appointed for that cycle. And notice carefully: one does not simply enter the Gate. One enters *in prostration* (*sujjadan*). This means that passage into Reality requires ontological humility. One does not stride triumphantly through the Gate armed with concepts, inherited identities, institutional authority, or egoic certainties. One enters bent low. One enters surrendered. One enters annihilated before Disclosure since one is entering before God. The Gate is not traversed by the intellect alone but by existential abasement before Truth.

Then comes:

﴿وَقُولُوا حِطَّةٌ﴾

wa-qūlū ḥiṭṭatun

Tafsīr Sūrah al-Baqara

The word carries the sense: *remove from us, lighten us, cast down our burdens*. Metaphysically this becomes the *sālik*'s prayer for the removal of accumulated ontological sediment: ego, self-image, inherited veils, and spiritual inertia. The traveler says not: "Grant me powers," nor "Grant me distinction," but rather: remove from me what obstructs Encounter. Remove from me myself. But then comes the tragedy:

﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ﴾

fa-baddala alladhīna ẓalamū qawlan ghayra alladhī qīla lahum

Those who wronged substituted another saying in place of that which had been said unto them!

Observe the subtlety: they do not openly reject. They substitute. This is among Revelation's deepest diagnoses of corruption. Communities rarely destroy Truth directly. They alter it slightly. They replace one word with another. They shift emphasis. They reject the Mirror while nominally accepting the Point in theory. They reinterpret. They corrupt, interpolate, or hide texts. They substitute living command with manageable formula. Here lies one of the Bāb's central anxieties in the **Persian Bayān** as well: not simple opposition but displacement of the fruits of Revelation. The danger is not only denial; it is replacement. For the **People of the Bayān**, this becomes terrifyingly immediate because this is precisely what the Bahāʾīs and their leaders did. One may preserve vocabulary while replacing Covenant with a fake one; preserve reverence while replacing fidelity; preserve forms while altering orientation. The substitution appears minor but spiritually it alters the entire trajectory—which is precisely what happened to the Bayān at the hands of the Bahāʾīs.

﴿فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ﴾

fa-anzalnā ʿalā alladhīna ẓalamū rijzan mina al-samāʾi bimā kānū yafsuqūn

So We sent down upon those who had wronged a chastisement/abomination from heaven because they had been iniquitously transgressing!

Here one must resist imagining a merely external punishment descending arbitrarily from above. The Qurʾān says: "upon those who wronged" (*ẓalamū*)—and as

before, every injustice is first self-injustice. The soul that repeatedly resists Disclosure gradually constructs the architecture of its own confinement. Thus *rijz* is not merely plague, wrath, or external catastrophe. It is ontological dissonance precipitated into experience itself. It is the inward turbulence of a consciousness that has severed itself from the rhythm of Reality. And notice that it descends "from heaven" (*mina al-samāʾ*) because heaven here symbolizes the higher Imaginal-Intelligible order from which meanings descend into manifestation. What descends as Light for the receptive descends as agitation and constriction for the resistant. The same rain that nourishes gardens also becomes flood for hardened terrain. Thus the punishment is not opposed to Disclosure but is itself Disclosure received inversely. And the verse ends: "because they had been transgressing" (*yafsuqūn*). *Fisq* originally signifies bursting forth from a boundary, like a date slipping from its skin. Thus transgression is existential dislocation: leaving the protective enclosure of primordial proportion. One exits the orbit of harmony and then experiences fragmentation as fate. The "punishment" therefore is often nothing but estrangement ripened into a world.

﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

wa idhi istasqā mūsā li-qawmihi fa-qulnā iḍrib bi-ʿaṣāka al-ḥajara fa-infajarat minhu ithnatā ʿashrata ʿaynan qad ʿalima kullu unāsin mashrabahum kulū wa-ishrabū min rizqi allāhi wa-lā taʿthaw fī al-arḍi mufsidīn

And remember when Moses sought water for his people, whereupon We said: "Strike the Rock with thy Staff!" Then there burst forth from it twelve springs; every people knew their own drinking-place! Eat and drink from the provision of God and do not roam corruption-making throughout the earth!

Then Moses (ع) struck the Rock and twelve springs emerged. The Rock is hidden interiority, apparently solid and lifeless. Yet under prophetic contact it bursts with living waters. The Staff symbolizes revealed authority, the active principle of Divine Command.

The encounter of authority and stone releases abundance. Thus the heart of the *sālik*—appearing hardened and inert—contains concealed springs awaiting the impact of Revelation. And there are twelve springs. Outwardly the tribes receive their allotted share. Esoterically, multiplicity emerges from unity without dissolving unity itself. Different temperaments, stations, and souls drink from distinct springs while all remain nourished by the same Reality. Every people knew its drinking-place because not all souls receive Disclosure through identical modes.

In an Imāmological register, Moses (ع) here becomes Muḥammad (ص), for every prophetic cycle inwardly culminates in the Muḥammadan Reality (*al-ḥaqīqa al-muḥammadīya*). The Staff (*al-ʿaṣā*) therefore signifies Muḥammad Himself (ص): the axial Principle of Command, support, authority, and transmission. The Staff is the vertical line of descent from Heaven into creation, the instrument by which seas divide, serpents consume illusion, and hidden realities become manifest. It is the Logos extended into history. The Rock (*al-ḥajar*), however, is Fāṭima (ع). At first this may seem paradoxical, for stone outwardly suggests hardness and concealment. Yet Fāṭima in the language of the mysteries is the concealed matrix of manifestation itself: hidden, compressed, veiled, and bearing within Herself the secret of future Disclosures. She is the locus wherein the Muḥammadan Light becomes genealogically and spiritually refracted. Like the Hidden Earth concealing springs beneath apparent stillness, the Fāṭimīyic Reality outwardly appears veiled while inwardly containing inexhaustible treasures. Thus when the Staff strikes the Rock, this is not violence but conjunction: Muḥammad (ص) touching Fāṭima (ع), Father-Logos joining Daughter-Sophia, Prophethood encountering the Hidden Matrix of *wilāya*. And from that conjunction there burst forth not one spring but Twelve:

﴿فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾

fa-infajarat minhu ithnatā ʿashrata ʿaynan

Then there burst forth from it twelve springs!

These are the Twelve Imāms (ع): Twelve Rivers of Guidance erupting from the hidden treasury of the Fāṭimīyic Mystery. Notice the precision: the springs emerge not from the Staff alone and not from the Rock alone, but from their Encounter. The Imāms (ع) are

simultaneously Muḥammadan and Fāṭimīyic. The prophetic axis and the Fāṭimīyic matrix together produce the economy of *wilāya* (providential guidance). Then the verse says:

﴿قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ﴾

qad ʿalima kullu unāsin mashrabahum

Every people knew their drinking-place!

Outwardly the tribes recognize their assigned spring. But inwardly every soul recognizes its Imām, its locus of nourishment, its mode of drinking from the Ocean of Reality. Every age has its Spring. Every people have their appointed channel of guidance. Yet now let us read the remainder of the verse through this same symbolic lens:

﴿كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ﴾

kulū wa-ishrabū min rizqi allāhi

Eat and drink from the provision of God!

The Imāms (ع) become nourishment itself: sustenance for Intellect, Spirit, and heart. Gnosis, guidance, *wilāya*, unveiling—all descend through these springs. But immediately Revelation warns:

﴿وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

wa-lā taʿthaw fī al-arḍi mufsidīn

And do not roam the earth as corrupters!

The tragedy then unfolds. For what did humanity repeatedly do with these Springs? They obscured them, poisoned them, rejected them, imprisoned them, martyred them, and severed themselves from their waters. Thus the remainder of the sacred drama surrounding the ***Ahl al-Bayt*** (ع) becomes latent here in compressed form. The poisoning of al-Ḥasan (ع), Karbalāʾ and al-Ḥusayn (ع), the prisons of Mūsā al-Kāẓim (ع), the surveillance and restriction of the later Imāms (ع)—all become forms of *fasād fi'l-arḍ*: corruption within the earth.

Tafsīr Sūrah al-Baqara

Humanity receives living springs and yet repeatedly attempts to bury them beneath the dust of power and history. And in a still deeper register, one may say that the same tragedy repeats beyond the Twelve: every *qiyāma* produces its springs and every age produces those who either drink or obstruct the waters. The very existence of Bahāʾism is the obstruction of the Bayān's waters, so God brought forward its Resurrection within a second cycle. For Revelation perpetually opens springs, while the lower soul perpetually attempts to dam them up. The Bāb says:

﴿يَا أَيُّهَا الْمُؤْمِنُونَ، اتَّقُوا اللَّهَ، وَاتَّكِلُوا عَلَى اللَّهِ رَبِّكُمْ، وَأَوْفُوا بِالْمِيثَاقِ لِلذِّكْرِ الْأَكْبَرِ، وَإِنَّ اللَّهَ قَدْ بَعَثَ مِنَ الْحُجَجِ اثْنَيْ عَشَرَ وَلِيًّا لِنَفْسِهِ، لَا يَعْلَمُ النَّاسُ مِنْ فَضْلِهِمْ إِلَّا مَا أَوْصَلَ الذِّكْرُ فِي هٰذَا الْبَابِ عَلَيْهِمْ، وَإِنَّ اللَّهَ قَدْ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

yā ayyuhā al-muʾminūn, ittaqū allāha, wa-ttakilū ʿalā allāhi rabbikum, wa-awfū bi-l-mīthāqi li-l-dhikri al-akbar, wa-inna allāha qad baʿatha mina al-ḥujaji ithnay ʿashara walīyan li-nafsihi, lā yaʿlamu al-nāsu min faḍlihim illā mā awṣala al-dhikru fī hādhā al-bābi ʿalayhim, wa-inna allāha qad kāna bi-kulli shayʾin ʿalīman

O believers (*al-muʾminūn*)! **Be Godwary/God-conscious of God, and place your reliance entirely upon God, your Lord; and fulfill the Covenant** (*al-mīthāq*) **unto the Most Great Remembrance** (*al-dhikr al-akbar*)! **Verily, God hath raised up from among the Proofs** (*al-ḥujaj*) **Twelve Providential Guides** (*awliyāʾ*) **for Its own Logos-Self! Humanity knows nothing of their excellence** (*faḍl*) **save that which the Remembr**ance (*al-dhikr*) **hath conveyed concerning them within this Gate** (*al-bāb*)**! And verily, God hath ever remained Knowing of all things!**

And this is with us the true meaning of the Twelve Springs!

Yet immediately the people grow restless:

Tafsīr Sūrah al-Baqara

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ﴾

wa idh qultum yā mūsā lan naṣbira ʿalā ṭaʿāmin wāḥid

And when you said: "O Moses, we shall never endure one single food!

This is among the Qurʾān's most subtle critiques of consciousness under the **Reign of Quantity**. The people have received heavenly sustenance, yet become dissatisfied through repetition. The problem is not hunger but habituation. They have become incapable of perceiving Infinity within simplicity. Thus they request lower foods from the earth: vegetables, cucumbers, onions, lentils. Nothing here is intrinsically evil. The issue is exchange.

﴿فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا﴾

fa-idʿu lanā rabbaka yukhrij lanā mimmā tunbitu al-arḍu min baqlihā wa qiththāʾihā wa fūmihā wa ʿadasihā wa baṣalihā

Then supplicate unto thy Lord for us, that It bring forth for us from what the earth causes to grow: of its herbs, its cucumbers, its garlic/wheat, its lentils, and its onions!

Here the drama is subtle and profound because the people have just emerged from manna and quails—food descending from heaven—and immediately turn their desire downward toward what emerges from the earth. Outwardly this appears merely as dietary complaint, but inwardly it signifies a metaphysical reorientation. The issue is not onions, lentils, or herbs. The issue is directionality itself. For heavenly provision symbolizes Disclosure received as gift, while earthly cultivation symbolizes fixation within mediation, familiarity, and sedimented form. The people become weary of transcendence. They desire the habitual. They seek not mystery but *predictability*; not the bread of Disclosure but the vegetables of repetition. Thus one may read the verse as a perennial phenomenology of consciousness itself. For souls often grow exhausted before the demands of Revelation and return instead to the familiar foods of the ego: inherited narratives, social certainties,

identities, routines, and the securities of the known. They prefer cultivated fields over manna because manna requires receptivity while agriculture requires management. The one descends from Above; the other is controlled below.

And there is another subtlety. Notice the repeated "for us" (*lanā*). The request is framed entirely from the horizon of appetite. There is no inquiry into meaning, unveiling, or proximity—only *consumption.* Thus Revelation quietly unveils one of the soul's permanent temptations: reducing even the prophetic presence to a mechanism for satisfying lower desires. Moses (ع) becomes addressed not as Guide into Disclosure but as *provider of commodities.* So whenever living Disclosure becomes reduced to institutional maintenance, juridical fixation, or the administration of inherited forms, another movement from manna toward onions has occurred. The earth itself is not condemned; rather, the tragedy lies in preferring lower nourishment after having tasted bread from Heaven.

Moses then asks:

﴿أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ﴾

a-tastabdilūna alladhī huwa adnā bi-alladhī huwa khayr

Would you exchange what is higher for what is lower?

This becomes a universal law of spiritual decline. Whenever souls become fatigued by heavenly nourishment they descend toward familiarity, sensory reassurance, and stabilized forms. The movement is always downward: from transcendence toward habit; from Revelation toward consumption; from unveiling toward management. This is our times! Thus "Descend unto Egypt" becomes more than geographical instruction. Egypt here becomes symbol of descent into density, into psychic gravity, into the lower economy of existence. Egypt is the return of consciousness from transcendence back into horizontal appetite. And then the severe conclusion:

﴿وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ﴾

wa-ḍuribat ʿalayhimu al-dhillatu wa-l-maskanatu

Abasement and indigence were struck upon them!

Not because God arbitrarily humiliates. Rather because replacing higher realities with lower ones inevitably contracts the soul. Spiritual dignity emerges through orientation toward the Real. Separation from the higher narrows consciousness into dependence, scarcity, and existential poverty. Thus rebellion and transgression are not isolated acts. They are cumulative structures. Pharaoh, the Calf, substitution, dissatisfaction, descent—all are forms of the same movement: the soul repeatedly exchanging living Disclosure for manageable idols. Thus every *qiyāma* poses one question only: shall one enter through the Gate in prostration, or shall one stand outside demanding another entrance? For all of sacred history turns upon that threshold, that Gate. Then:

﴿وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

wa-bāʾū bi-ghaḍabin mina allāh; dhālika bi-annahum kānū yakfurūna bi-āyāti allāhi wa-yaqtulūna al-nabiyyīna bi-ghayri al-ḥaqq; dhālika bimā ʿaṣaw wa-kānū yaʿtadūn

And they returned bearing Wrath from God! That was because they had covered over the signs of God and slain the Prophets without right! That was because they rebelled and had become transgressors!

Observe carefully that the verse does not say that Wrath (*ghaḍab*) descends arbitrarily from Heaven as emotional retaliation. In the metaphysical grammar we have been disclosing, Divine Wrath (*qahr/ghaḍab*) is not passion but *consequence*. It is the inward form assumed by Reality when consciousness violently resists its own proper orientation. Mercy and Wrath are not two competing Divine moods; they are two modes by which the One Reality is encountered. The same Sun softens wax and hardens clay. Thus *wa-bāʾū bi-ghaḍabin mina allāh* means that they returned carrying the ontological consequences of their own orientation. Wrath here is not merely imposed; it is borne.

And then the Qurʾān gives the cause:

Tafsīr Sūrah al-Baqara

﴿كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ﴾

kānū yakfurūna bi-āyāti allāh

They covered over the signs of God!

Not merely disbelieved, but *covered over* (*kafara*)—veiled, concealed, obscured. For *kufr* in its primordial sense is agricultural: the covering of seed beneath earth. Thus the tragedy is subtle. The signs remain present. Disclosure remains present. The **Tree of Reality** remains standing before them. Yet consciousness places layer after layer of inherited certainty, ego, fear, appetite, and communal fixation over the sign until it disappears from view. The people of every *qiyāma* perform this operation. The Qurʾān did not speak only of **Banī Isrāʾīl**; it described an archetype repeating in every sacred history. What the **People of the Furqān** did it to the **People of the Bayān**, the **People of the Bayān** can potentially do as well. And inwardly the *sālik* performs it every time selfhood covers an unveiling with interpretation before allowing it to transform being.

But then the verse escalates:

﴿وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ﴾

wa-yaqtulūna al-nabīyīna bi-ghayri al-ḥaqq

And they slew the Prophets without right!

Now the esoteric register deepens. Prophets are not killed only by swords. Manifestations are not opposed only through physical violence. The prophetic principle may be killed through erasure, reduction, domestication, institutionalization, reinterpretation, exile, neglect, or substitution. One can murder a prophet while quoting His or Her words. One can invoke Revelation while extinguishing its living force. Did not the Bāb repeatedly lament that the people honored the Messenger while rejecting the Qāʾim? Did they not long for the Day of Resurrection while imprisoning its very locus in Mākū? Thus sacred history repeatedly reenacts the same mystery: humanity reveres yesterday's Prophet while resisting today's Disclosure. And notice: *bi-ghayri al-ḥaqq*—"without right." The phrase appears almost unnecessary. Is there ever a right to kill a prophet? But precisely therein

lies the terrifying subtlety. Every persecutor imagines himself justified. Every Pharaoh believes he protects order. Every wielder of juridical power imagines himself guardian of Truth. Every age manufactures legal, theological, political, and moral rationales for suppressing Disclosure, like even now. Thus Revelation adds *bi-ghayri al-ḥaqq* not because the possibility of rightful prophetic murder exists, but because oppressors perpetually imagine that it does.

Then comes the final diagnosis:

﴿ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

dhālika bimā ʿaṣaw wa-kānū yaʿtadūn

That was because they rebelled and had become transgressors!

Observe the progression. First comes *ʿiṣyān*—rebellion, refusal, disobedience. Then comes *iʿtidāʾ*—transgression, crossing limits, habitual violation. Rebellion initially appears as isolated act; eventually it crystallizes into structure. The soul first resists Truth occasionally, then resistance becomes character. At first one covers over a sign; later one becomes incapable of perceiving signs at all. Thus Pharaoh, the Calf, dissatisfaction with heavenly nourishment, and now prophetic murder all emerge from one process: repeated refusal (or denial/negation, i.e. *nafy*) sedimenting into ontology. And therefore the warning returns to the *sālik*. One does not wake up one morning having "killed the Prophet." One first ignores a subtle unveiling. Then resists a discomforting truth. Then substitutes a lower thing for a higher thing. Then covers over a sign. Then habituates oneself to resistance. Eventually one no longer opposes Revelation consciously; one simply cannot recognize It. This is why every *qiyāma* is terrifying. For the soul is never merely judged by Truth. Rather, through its repeated acts, it slowly becomes the form through which it shall later encounter Truth and recognize it—or not. So understand!

62-66:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢ وَإِذْ أَخَذْنَا
مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ
٦٣ ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ الْخَاسِرِينَ
٦٤ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ٦٥
فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦﴾

inna alladhīna āmanū wa-alladhīna hādū wa-al-naṣārā wa-al-ṣābiʾīna man āmana bi-allāhi wa-al-yawmi al-ākhiri wa-ʿamila ṣāliḥan fa-lahum ajruhum ʿinda rabbihim wa-lā khawfun ʿalayhim wa-lā hum yaḥzanūn. wa-idh akhadhnā mīthāqakum wa-rafaʿnā fawqakumu al-ṭūra khudhū mā ātaynākum bi-quwwatin wa-udhkurū mā fīhi laʿallakum tattaqūn. thumma tawallaytum min baʿdi dhālika fa-lawlā faḍlu allāhi ʿalaykum wa-raḥmatuhu la-kuntum mina al-khāsirīn. wa-laqad ʿalimtumu alladhīna iʿtadaw minkum fī al-sabti fa-qulnā lahum kūnū qiradatan khāsiʾīn. fa-jaʿalnāhā nakālan limā bayna yadayhā wa-mā khalfahā wa-mawʿiẓatan li-l-muttaqīn

Verily, those who have believed, and those who have judaized, and the Christians, and the Ṣābians—whosoever among them has believed in God and the Last Day and has wrought righteousness—for them shall be their reward with their Lord; and no fear shall be upon them, nor shall they grieve! And when We took your Covenant and raised above you the Mount: "Take what We have bestowed upon you with dynamic force/intensity, and remember that which is therein, that haply ye may become Godwary/God-conscious!" Then thereafter ye turned away! And were it not for the Grace of God upon you and Its Mercy, ye would surely have been among the losers utterly undone! And ye indeed knew those among you who transgressed concerning the Sabbath; so We said unto them: "Become apes, abased and outcast!" Thus We made it an exemplary chastisement for what lay before it and what came after it, and an admonition unto the Godwary/God-conscious!

Tafsīr Sūrah al-Baqara

Commentary: After the terrifying phenomenology of ontological closure and sealing, the Sūrah now opens suddenly into a vast horizon of metaphysical generosity. The verse is astonishing because it immediately destabilizes all simplistic confessional triumphalism. Salvation is not reduced here to tribal affiliation, inherited communal identity, or nominal membership within a historical collectivity. Rather, the criterion returns once more to ontological orientation itself: faith, eschatological consciousness, and existential realization through righteous enactment. Notice carefully that the verse does not erase distinctions between communities. The Jews remain Jews, the Christians remain Christians, the Ṣābians remain Ṣābians.[83] Multiplicity is not denied. But neither is multiplicity *absolutized* into the crass transactionalized pluralism of liberal modernism. The Qurʾān here neither collapses all paths into an undifferentiated sameness nor imprisons Divine Mercy within a single juridical enclosure for all time. Instead, it relocates the decisive criterion within existential receptivity to the Real. This is because Revelation in its essence is singular even while its historical crystallizations differ. The Muḥammadan Reality, the Mosaic Disclosure, the Christic Disclosure, the Primordial Religion (*dīn al-fiṭra*), the Revelation of the Bayān and all authentic revelations are differentiated *tajallīyāt* of the One Logos unfolding across time according to the receptivity of civilizations and ages. Thus the verse subtly recenters religion away from historical ego-identification toward ontological response before Divine Disclosure. Hence:

﴿مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا﴾

ṣābiʾīna man āmana bi-allāhi wa-al-yawmi al-ākhiri wa-ʿamila ṣāliḥan

Whosoever believes in God and the Last Day and works righteousness!

The condition is existential rather than merely sociological. Faith here is not mere assent to propositions but orientation toward the Absolute. The Last Day is not merely future chronology but awareness of ultimate accountability before Reality itself. And righteous action (*ʿamal ṣāliḥ*) signifies existential alignment with the structure of the Real. For *ṣāliḥ* derives from ***ṣ-l-ḥ***: rectification, soundness, restoration of harmony. Thus righteous action is action restoring equilibrium between manifestation and Principle. Corruption

(*fasād*) fractures ontological harmony; *ṣalāḥ* restores it. Then comes one of the Qurʾān's recurring eschatological refrains:

﴿وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

wa-lā khawfun ʿalayhim wa-lā hum yaḥzanūn

No fear shall be upon them, nor shall they grieve!

Fear concerns the future; grief concerns the past. The realized one becomes liberated from both because he or she stands within Presence. The *muttaqī* no longer exists primarily within psychological temporality but within trust (*tawakkul*) toward the unfolding *tajallī* of the Real. Thus fear and sorrow dissolve because existential fragmentation dissolves. Yet immediately after this opening of universal horizon, the discourse turns sharply toward Covenant:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ﴾

wa-idh akhadhnā mīthāqakum wa-rafaʿnā fawqakumu

And when We took your Covenant and raised above you the Mount...

The movement is deliberate. Universal mercy does not abolish covenantal responsibility. The mountain here is not merely geological mass. *Ṭūr* functions symbolically as overwhelming verticality—the eruption of transcendence into human history. Sinai becomes theophanic *pressure*. Revelation descends not as abstract philosophy but as existential demand.

﴿خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾

khudhū mā ātaynākum bi-quwwatin

Take what We have given you with power/strength!

The command is crucial. Revelation cannot remain passive inheritance. It must be seized existentially. *Quwwa* here is not brute force but intensity of realization, ontological seriousness, existential concentration, because weak reception produces dead formalism. The people receive Revelation outwardly but fail to interiorize it inwardly.

Then:

﴿ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَٰلِكَ﴾

thumma tawallaytum min baʿdi dhālika

Then afterward ye turned away!

This "turning away" is among the deepest Qurʾānic archetypes. Every revelation generates two possibilities: living receptivity, or sedimented formalism. At first Disclosure appears luminous, terrifying, alive. But over time communities often replace existential encounter with juridical inertia and inherited identity. Revelation becomes institution; Disclosure becomes bureaucracy; living symbol becomes dead letter. Thus the Qurʾān repeatedly narrates not simply ancient Israelite failure but a perpetual structure within religious history itself—including among Muslims, Christians, Hindus, Bahāʾīs, and all communities without exception.

Hence:

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

fa-lawlā faḍlu allāhi ʿalaykum wa-raḥmatuhu

Were it not for the grace of God upon you and Its Mercy...

Grace precedes human adequacy. No community sustains covenant purely through its own merit. Every dispensation survives through recurring Divine intervention against the entropy of formalization. Then the Sūrah moves into one of its most symbolically misunderstood passages:

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ﴾

ʿalimtumu alladhīna iʿtadaw minkum fī al-sabti

And ye indeed know those among you who transgressed concerning the Sabbath...

The Sabbath here signifies more than legal violation. It symbolizes rupture against sacred rhythm itself. Sacred law originally intends attunement to Divine Order. But when appetite, acquisitiveness, or instrumental rationality override contemplative orientation, sacred temporality collapses. Thus:

﴿فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾

fa-qulnā lahum kūnū qiradatan khāsiʾīn

So We said unto them: "Be apes, abased!"

The transformation into apes is not merely zoological punishment. In the language of symbolic phenomenology, it signifies regression into mimetic consciousness. The ape imitates without interior realization. Here the Qurʾān describes the soul collapsing into mechanical repetition stripped of vertical transcendence. This is extraordinarily important. The punishment mirrors the inward condition already present. They possessed form without inward realization. Thus they become embodiments of imitation emptied of spirit. One could even say this is a profound critique of purely external religiosity. Religion without existential transformation degenerates into repetition, mimicry, inherited gesture, and tribal reflex. The human form remains outwardly intact while inward consciousness regresses. Hence:

﴿فَجَعَلْنَاهَا نَكَالًا﴾

fa-jaʿalnāhā nakālan

Tafsīr Sūrah al-Baqara

And We made it an exemplary chastisement...

Not merely punishment, but unveiling. The event becomes archetype. It reveals what happens whenever the living Covenant collapses into mechanical formalism severed from the Real.

Finally:

﴿وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

And an admonition for the Godwary/God-conscious!

Only the *muttaqī* truly learns from sacred history because only the *muttaqī* perceives history *symbolically* rather than *tribally*. The heedless merely read ancient stories about others. The God-conscious perceives perennial structures within the soul itself. Thus these verses together establish an immense dialectic: universal mercy, covenantal demand, human forgetfulness, Divine grace, symbolic punishment, and the perpetual necessity of living *taqwā* against the calcification of religion into empty imitation. And the warning remains perpetually contemporary. For every community stands always between Sinai and the ape: between Living Disclosure and mechanical repetition. And those who live within Living Disclosure will be tested and will suffer just as the Sixth Imām (ع) said: "There is no contraction nor expansion except that in it lies God's Will, Decreeing Authorization and trial!"[84]

67-74:

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقَرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ٦٧ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ٦٨ قَالُوا

Tafsīr Sūrah al-Baqara

ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ
النَّاظِرِينَ ٦٩ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ
اللَّهُ لَمُهْتَدُونَ ٧٠ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ٧١ وَإِذْ
قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ٧٢ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ
كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ٧٣ ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ
ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ
وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ٧٤

wa idh qāla mūsā li-qawmihi inna allāha yaʾmurukum an tadhbaḥū baqaratan. qālū a-tattakhidhunā huzuwan? qāla aʿūdhu bi-allāhi an akūna mina al-jāhilīn. qālū udʿu lanā rabbaka yubayyin lanā mā hiya. qāla innahu yaqūlu innahā baqaratun lā fāriḍun wa lā bikrun ʿawānun bayna dhālika fa-ifʿalū mā tuʾmarūn. qālū udʿu lanā rabbaka yubayyin lanā mā lawnuhā. qāla innahu yaqūlu innahā baqaratun ṣafrāʾu fāqiʿun lawnuhā tasurru al-nāẓirīn. qālū udʿu lanā rabbaka yubayyin lanā mā hiya inna al-baqara tashābaha ʿalaynā wa innā in shāʾa allāhu la-muhtadūn. qāla innahu yaqūlu innahā baqaratun lā dhalūlun tuthīru al-arḍa wa lā tasqī al-ḥartha musallamatun lā shiyata fīhā. qālū al-āna jiʾta bi-al-ḥaqq. fa-dhabaḥūhā wa mā kādū yafʿalūn. wa idh qataltum nafsan fa-iddāraʾtum fīhā wa allāhu mukhrijun mā kuntum taktumūn. fa-qulnā iḍribūhu bi-baʿḍihā. kadhālika yuḥyī allāhu al-mawtā wa yurīkum āyātihi laʿallakum taʿqilūn. thumma qasat qulūbukum min baʿdi dhālika fa-hiya ka-al-ḥijārati aw ashaddu qaswah. Wa inna mina al-ḥijārati la-mā yatafajjaru minhu al-anhār.

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Wa inna minhā la-mā yashshaqqaqu fa-yakhruju minhu al-māʾ. Wa inna minhā la-mā yahbiṭu min khashyati allāh. wa mā allāhu bi-ghāfilin ʿammā taʿmalūn

And when Moses said unto his people: "Verily, God commands you to sacrifice a cow!" They said: "Dost thou take us in mockery?" He said: "I take refuge in God from being among the ignorant!" They said: "Call upon thy Lord for us that It make clear unto us what she is!" He said: "Verily, It says: she is a Cow neither old nor immature, but of middle age between the two! Therefore do what you are commanded!" They said: "Call upon thy Lord for us that It make clear unto us what her color is." He said: "Verily, It says: she is a yellow cow, radiant in her hue, delighting those who behold her!" They said: "Call upon thy Lord for us that It make clear unto us what she is! Verily, the cows have become alike unto us; and, if God wills, we shall surely be guided!" He said: "Verily, It says: she is a cow neither broken to till the earth nor to water the field; sound, whole, and without blemish!" They said: "Now thou hast brought the Truth!" So they sacrificed her, though scarcely were they about to do so! And when you slew a soul, then disputed amongst yourselves concerning it; yet God is One bringing forth what you had been concealing! Then We said: "Strike him with a part of her!" Thus doth God give life unto the dead and show you Its signs, that perchance you may understand! Then your hearts hardened after that, becoming like stones—or yet harder still! For among stones are those from which rivers burst forth; and among them are those which split open and water emerges therefrom; and among them are those which fall down in awe of God! And God is not heedless of what you do!

Commentary: We now arrive at the narrative from which the Sūrah itself derives its name. Yet, as already indicated in our discussion of the title **al-Baqara**, the significance of these verses extends far beyond a historical recollection involving the Children of Israel. Indeed, one could argue that the entire phenomenological architecture of the chapter has been preparing us for this moment. For what unfolds here is not merely a story about a cow. Rather, it is a Disclosure of one of the deepest structures of human consciousness before Revelation itself. The command descends in absolute simplicity:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾

inna allāha yaʾmurukum an tadhbaḥū baqaratan

Verily, God commands you to sacrifice a cow!

Nothing more is said; no qualifications; no specifications; no legal elaborations; no scholastic apparatus. Only a Command. And yet immediately resistance appears. Now notice carefully that the resistance does not initially take the form of outright rejection. This is important because Revelation here uncovers a subtle psychological mechanism. Most souls do not reject Truth directly. Rather, they seek refuge from Truth in complexity. They interpose between themselves and the Divine imperative an ever-expanding labyrinth of questions, distinctions, qualifications, and analyses. Thus the ego frequently disguises disobedience as inquiry. This is why the people answer:

﴿أَتَتَّخِذُنَا هُزُوًا﴾

a-tattakhidhunā huzuwan?

Dost thou take us in mockery?

The Command appears absurd to them because Revelation invariably appears absurd to consciousness still imprisoned within its inherited symbolic coordinates. Every authentic manifestation of Divine command first interrupts habit. The interruption is then experienced as irrationality. Indeed, throughout sacred history the prophetic imperative repeatedly appears unreasonable precisely because it originates from a dimension transcending the existing symbolic order. Noah (ع) builds an ark in a desert. Abraham (ع) prepares to sacrifice His son. Moses (ع) confronts Pharaoh. The Báb (ع) declares a new Revelation and, among other things, Commands in the Bayán the prohibition on the buying and the selling of the Four Elements (Air, Fire, Water and Earth) together with controversial ordinances such as prohibiting non-believers from inhabiting a Bayānī kingdom or state (and by implication its near environs). Resistance from the ignorant (and some even among the non-ignorant alike) begins immediately.

Yet in the case of the Revelation of the Bayān, had the Bābī Revolution been permitted to succeed in Iran—and had these two ordinances, together with others of the Bayān, actually been implemented—they would have arrested, from the outset and at the level of principle, the infiltration of the dirty colonial politics of oil and energy that has ravaged the Middle East for well over a century. Likewise, had non-believers been barred

from entering a Bābī polity and its immediate environs, such a principle would have constituted a formidable bulwark against the emergence of Zionism in the Levant—that existential cancer which has destabilized and devastated the region no less than the imperial politics of oil. In short, the robust Axis of Resistance to Western colonialism that many yearn for today would already have emerged under a Bayānī presence in the nineteenth century. The Manifestation always appears impossible according to the coordinates of the world preceding it. Yet what appears impossible in one age often proves, in hindsight, to have been precisely that which could have spared a civilization immense suffering had it only listened. We believe that the misguided decision by some Bābīs to choose the Golden Calf that was Bahāʾuʾllāh over Ṣubḥ-i-Azal—the Bāb's rightfully nominated successor and Mirror—triggered a chain reaction whose consequences have extended directly into the exploitation, immense suffering, and atrocities subsequently inflicted upon Iran and the wider region by foreign powers. A powerful Bayānī presence wielding state authority would never have permitted such developments to transpire; nor would Islamic fundamentalism likely have emerged as a reaction against them. Western colonialism would have been held decisively at bay, and colonialism itself—together with the excesses of global capitalism and its ecocidal consequences—would have faced in the Bayān a formidable and uncompromising adversary.[85] Thus Moses (ع) replies:

﴿أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

aʿūdhu bi-allāhi an akūna mina al-jāhilīn

I take refuge in God from being among the ignorant!

Observe that Moses (ع) identifies mockery with ignorance (*jahl*). Why? Because ignorance is not primarily lack of information. Ignorance is incapacity to recognize the seriousness of Divine Command when it manifests. The ignorant soul mistakes Revelation for absurdity because it has already absolutized its own expectations. Then the questioning begins:

﴿مَا هِيَ﴾

mā hiya

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What is she?

And then:

﴿مَا لَوْنُهَا﴾

mā lawnuhā

What is her color?

And then:

﴿إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا﴾

inna al-baqara tashābaha ʿalaynā

The cows have become alike unto us!

At each stage the same phenomenon unfolds. The Command itself is not the problem. Transformation is the problem. For the Command demands sacrifice, whereas the ego seeks postponement. Hence every question becomes a deferral mechanism. One explanation follows another. One distinction follows another. One qualification follows another. The soul thereby enters what might be called the infinitude of mediation. Originally every cow could have fulfilled the command. Then only some cows. Then fewer. Then fewer still until eventually only one remains. The irony is profound. The more distinctions they acquire, the narrower their freedom becomes. What begins as openness concludes in constriction. Thus the narrative reveals a metaphysical principle: multiplicity detached from gnosis contracts Being itself in its loci of manifestation. The proliferation of distinctions becomes a prison. Here one is reminded of the saying attributed to the Commander of the Faithful (ع): "Knowledge is a Single Point which the ignorant have multiplied!"[86] The Command descends as a point. The ego multiplies the point and then loses the Reality concealed within it altogether, hence the stultifying reality of exotericism in all of its iterations where the Spirit of the Command in the form of Divine Law is totally obscured and transformed into one of the densest of veils there is.

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Now, the symbolism of the Cow becomes even more profound when read against what we have already established concerning the title of the Sūrah itself. For the cow is not merely an animal among animals. Across numerous symbolic worlds it functions as an image of nourishment, fecundity, gestation, maternal abundance, and terrestrial receptivity. It receives, carries, nourishes, and sustains. Thus, if *al-raḥmān* is the Divine Name through which existence itself is enveloped, nurtured, and brought forth into manifestation, then the Cow here becomes the terrestrial embodiment of *raḥma* itself. One could even say that it symbolizes the Imaginal Body of manifestation: that receptive matrix through which invisible realities become visible forms. The command to sacrifice the Cow therefore discloses a profound mystery. One must sacrifice attachment to manifestation in order to arrive at the Source of manifestation. One must pass through the symbol without becoming imprisoned within it. Yet the Children of Israel do precisely the opposite. They become fascinated by the symbol itself. They analyze it, classify it, and dissect it until the symbol becomes another veil.

Thus the Cow stands as the archetype of living receptivity, while the people's endless interrogation of it becomes the archetype of dead legalism. The entire Sūrah may therefore be read as a struggle between these two possibilities: receptivity before Divine Mercy or fixation upon the forms through which Mercy appears. The specification that the Cow be yellow is no arbitrary detail because yellow is the color nearest to the visible manifestation of solar luminosity. In our **NUR Tarot** we have designated this color with the element Fire and so the second set of **Minor Arcana** cards among four.[87] Yellow is also the hue of dawn, harvest, ripened grain, and the diffusion of light through matter. Thus the yellow Cow becomes an Imaginal embodiment of Light (*nūr*) itself as it enters the terrestrial realm. This is why the verse adds that her color delights those who behold her. Light naturally delights because consciousness is drawn toward Disclosure. The eye rejoices in luminosity because its very constitution is ordered toward illumination. In this sense the yellow Cow symbolizes not merely receptivity but illuminated receptivity: matter transfigured by Light. The Imaginal World (*ʿālam al-mithāl*) functions precisely as the intermediate domain wherein invisible realities assume luminous forms. Thus the radiant yellow Cow becomes a figure for Revelation itself—Light taking shape within manifestation. The people, however, remain preoccupied with description rather than Disclosure. They catalogue the appearance of the symbol while remaining blind to the Light it signifies.

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When the Cow is finally described as untouched, unblemished, and not broken to the labor of the fields, another layer of symbolism emerges. She represents primordial *fiṭra*: the original constitution of the soul before it has been overcoded by social conditioning, ideological systems, inherited prejudices, and accumulated psychic sediment. The untouched Cow thus symbolizes that pristine receptivity with which humanity first entered existence beneath the Primordial Covenant. Before habit, before doctrine, before identity, before the endless multiplicity of acquired distinctions, there exists the original openness of Being itself. The soul in its primordial condition receives Reality immediately. It does not yet defend itself against Disclosure. It does not yet seek refuge in conceptual proliferation. Thus the unblemished Cow mirrors the soul before fragmentation. The tragedy is that humanity continually departs from this original simplicity. The entire Spiritual Path may therefore be understood as a return to what one already was before the world taught one otherwise.

The sudden appearance of a murder within the narrative is not accidental. Symbolically the slain one is far more than a historical victim. The murdered soul represents Truth itself once it has been buried beneath collective denial. It is the Primordial Covenant forgotten beneath habit. It is conscience repressed beneath self-interest. It is the voice of Reality silenced by the noise of social conformity. Every age commits this murder. Whenever Living Disclosure is reduced to inherited forms, whenever the voice of conscience is subordinated to power, whenever the Divine summons is drowned beneath ideology, the murder is repeated. Thus the corpse lying hidden among the people becomes a mirror held before every community. What has been killed is not merely a man. What has been killed is the living relation between humanity and Truth. And because Truth cannot remain buried indefinitely, the narrative immediately moves toward Disclosure. This is the case even today. For example, the Bahāʾīs arrogantly believed that they had buried the Bayān underneath mountains of lies until—just like Muḥammad the Messenger of God (ع) with the idolater Quraysh of Mecca—we emerged from out of them to set the record straight as the Bayān's foremost voice, protector and defender after Ṣubḥ-i-Azal Himself.

Thus the verse, "and God is bringing forth what you conceal" (*wa allāhu mukhrijun mā kuntum taktumūn*) of **Q. 2:72** articulates one of the fundamental metaphysical principles governing Revelation itself. Concealment can never possess the final word because Being itself tends toward Disclosure. Reality seeks manifestation. Truth strains toward

appearance. The hidden seeks visibility. This is why Revelation occurs repeatedly throughout history. Every Manifestation is an eruption of concealed Reality into the domain of appearance. The same principle operates cosmologically, psychologically, historically, socially, and eschatologically. Secrets emerge. Repressed truths return. Hidden motives reveal themselves. Buried histories rise again. What is concealed may be delayed, but it cannot be abolished. Thus *ẓuhūr* is not merely a historical event associated with a particular Manifestation. It is a law built into the structure of existence itself. The Real perpetually Manifests Itself. Every unveiling, every recognition, every Disclosure is another instance of the Divine imperative pushing concealed reality toward appearance.

Thus resurrection of the murdered individual functions as a miniature *qiyāma* embedded within ordinary history. Here the dead rises, hidden truth speaks, guilt is exposed, and reality emerges from concealment. Yet precisely because it occurs within history, it reveals the deeper meaning of Resurrection itself. Resurrection is not merely the future reanimation of physical bodies. It is the uprising of Truth from concealment into manifestation. Every authentic encounter with Revelation constitutes a Resurrection. Every recognition of the Manifestation is a Resurrection. Every movement from heedlessness into Disclosure is a Resurrection. Here the Bayānī understanding becomes especially illuminating, for with the Bāb, Resurrection fundamentally concerns recognition. The dead are those who remain veiled before Disclosure; the living are those who recognize. Thus the revival of the corpse anticipates the greater Resurrection wherein concealed realities emerge before the gaze of humanity and each soul becomes disclosed to itself. The *event* therefore serves as both miracle and symbol, both history and metaphysical diagram.

The command to strike the slain man with a part of the Cow in **Q.2:73** is, then, among the most enigmatic moments in the entire part of this narrative. Outwardly it serves to identify the murderer and vindicate the innocent. Yet symbolically it discloses a deeper principle: life emerges from the very Reality that appears to have been sacrificed. The Cow, which we have taken as the terrestrial *embodification* of *raḥma*—of nourishment, receptivity, and the maternal abundance of manifestation—becomes the instrument through which death itself is reversed. Thus what had been reduced to a juridical object through obsessive questioning is revealed once more as a living symbol carrying Divine efficacy. The people sought a corpse and a crime; God discloses instead a mystery of Resurrection. For example,

the Bahāʾīs ignorantly believed that they had permanently prevailed over the Bayān and murdered it forever. Instead the All-High made us to emerge from out of the middle of them to remind them otherwise, so understand!

Then the final clause of the verse immediately universalizes the event: "Thus does God give life to the dead and show you Its signs, that perchance you may understand" (*kadhālika yuḥyī allāhu al-mawtā wa-yurīkum āyātihi laʿallakum taʿqilūn*)! The slain man is not only an individual corpse but also the deadened heart, the petrified consciousness, and the soul buried beneath habit, literalism, and forgetfulness. Just as the dead man rises through contact with the Cow, so too does the human being awaken through contact with the living symbols of Revelation. The miracle is therefore not merely proof of Divine power over biological death; it is an invitation to recognize that every genuine *āya*/sign is a Resurrection in miniature. Revelation continually strikes the dead regions of the soul so that they may speak again, disclose hidden truths, and return from the grave of heedlessness into the life of understanding (*taʿqilūn*). Indeed, reason itself appears here not as abstract deduction but as the awakened intelligence born from witnessing the signs of the Living God—in other words, Nexal Consciousness or Hiero-Intelligence (the real meaning of *ʿaql*). We have experienced this Reality ourselves. In 2002 CE (just before the incident on the train on the 7th of November of that year that we have recounted elsewhere) one of the circular talismans of the Bāb—wherein the **Throne Verse** (**Q. 2:255**) occurs as its upper rung—together with one of His prayers for need (*ḥāja*),[88] during forty (**40**) nights acted as a literal Divine catalyst for us at the end of that process. It is as if the talisman (and specifically the **Throne Verse** in it), with the combination of the Bayān's prayer for need, possessed us and thereby elevated us within the inner worlds unto the Divine Threshold itself[89] "at two bow's length or nearer" (**Q. 53:9**) as of the morning of the 7th of November 2002 CE.

The opposite of what we experienced is the hardening of the heart, and so the hardening of the heart in **verse Q. 2:74** is not an isolated phenomenon. It is the culmination of a trajectory already established from the earliest verses of this Sūrah. We have already encountered the *kuffār* whose hearts are sealed, whose hearing is closed, and whose sight is veiled. Here the same condition reaches its full manifestation. The people have witnessed signs. They have witnessed Disclosure. They have witnessed Resurrection itself. Yet the heart remains unchanged. This is among the most terrifying possibilities disclosed by

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Revelation: that *exposure* to the Sacred does not necessarily transform. Signs alone cannot save. Miracles alone cannot awaken. Revelation itself cannot compel surrender. The heart must remain receptive. Otherwise even Disclosure becomes another object of *consumption*. Thus the hard heart represents the terminal stage of ontological contraction. The soul becomes increasingly incapable of being affected by Reality. What began as resistance ends as incapacity. The seal upon the heart is therefore not arbitrary punishment but the culmination of repeatedly chosen closure before the Theophany of the Real.

Thus the narrative of the Cow in this Sūrah concludes with one of the most startling reversals in the Qurʾān. The hearts become like stones—and then the stones are vindicated. For among stones are those from which rivers burst forth. Among them are those which split open and release water. Among them are those which fall in awe before God. The mineral kingdom thus becomes spiritually superior to the hardened soul. Why? Because even stone remains obedient to its ontological determination. The stone does not resist what it is. It manifests its Lord according to its capacity. Rivers emerge from it. Water flows through it. It responds to the Divine command embedded within its very constitution. The hardened soul, however, resists its own nature. It refuses the Covenant inscribed within its being. It opposes the movement of Disclosure. Thus the stone becomes more alive than the human heart. The river bursting from the rock symbolizes gnosis. The splitting of the stone symbolizes unveiling. The falling of the stone symbolizes surrender. The hard heart possesses none of these qualities. It neither flows, nor opens, nor bows. And therefore the this story concludes with a devastating judgment: the soul that refuses its primordial orientation becomes harder than stone itself. The one who accepts its primordial orientation (as we did)—and whatever vicissitudes, hardships and tragedies result in the world of appearances as a consequence—becomes in the sight of the All-High like the revivified stones.

"And God is not heedless of that which you do" (*wa mā allāhu bi-ghāfilin ʿammā taʿlamūn*) (**Q. 2:74**) neither in the heavens, nor in the earth, nor what is between them—for verily, It is the All-Knowing, the All-Sufficient, the All-Powerful!

75-80:

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﴿أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ٧٥ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ٧٦ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ٧٧ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ٧٨ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ٧٩ وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ٨٠﴾

afataṭmaʿūna an yuʾminū lakum wa-qad kāna farīqun minhum yasmaʿūna kalāma allāhi thumma yuḥarrifūnahu min baʿdi mā ʿaqalūhu wa-hum yaʿlamūn. wa-idhā laqū alladhīna āmanū qālū āmannā wa-idhā khalā baʿḍuhum ilā baʿḍin qālū atuḥaddithūnahum bimā fataḥa allāhu ʿalaykum liyuḥājjūkum bihi ʿinda rabbikum afalā taʿqilūn. awa-lā yaʿlamūna anna allāha yaʿlamu mā yusirrūna wa-mā yuʿlinūn. wa-minhum ummīyūna lā yaʿlamūna al-kitāba illā amāniyya wa-in hum illā yaẓunnūn. fa-waylun lilladhīna yaktubūna al-kitāba bi-aydīhim thumma yaqūlūna hādhā min ʿindi allāhi liyashtarū bihi thamanan qalīlan fa-waylun lahum mimmā katabat aydīhim wa-waylun lahum mimmā yaksibūn. wa-qālū lan tamassanā al-nāru illā ayyāman maʿdūdatan qul attakhadhtum ʿinda allāhi ʿahdan fa-lan yukhlifa allāhu ʿahdahu am taqūlūna ʿalā allāhi mā lā taʿlamūn

Do you then hope that they shall believe for your sake, when indeed a faction among them would hear the Speech of God, then distort it after they had comprehended it when they

knew? And when they encounter those who have believed, they say: "We believe!" Yet when some of them withdraw unto others, they say: "Will you disclose unto them what God hath unveiled unto you, so that they may dispute with you thereby before your Lord? Do you then not comprehend?" Do they not know that God knows whatsoever they conceal and whatsoever they disclose? And among them are unlettered ones who know not the Book save wishful fancies, and they do naught but conjecture! So woe unto those who write the Book with their own hands, then say: "This is from the presence of God," that they may purchase thereby a paltry price! Therefore woe unto them for what their hands have written, and woe unto them for what they earn! And they say: "The Fire shall never touch us save for a numbered few days!" Say: "Have you taken a covenant with God? For God shall never fail Its covenant! Or do you utter concerning God that which you know not?"

Commentary: Having passed through the episode of the Cow and the resurrection of the dead, the discourse now returns to the deeper question animating the whole of **al-Baqara**: why do human beings resist Disclosure even when Disclosure stands before them? These verses answer that question with extraordinary precision. The problem is not ignorance. The problem is not lack of evidence. The problem is that understanding itself can become subordinated to self-interest. Thus the verse says that "they heard the Speech of God" (*yasmaʿūna kalāma allāhi*), "comprehended it" (*ʿaqalūhu*), and then "distorted it" (*yuḥarrifūnahu*) (**Q. 2:75**). The sequence is decisive. Distortion here does not arise from failure to understand but from understanding that has been captured by the ego. Revelation is not rejected because it is unintelligible. It is rejected because it threatens an established symbolic order—or even (which is usually the case) an order of material privilege. Thus these verses deepen the phenomenology of *kufr* already outlined: concealment is not absence of Light but *resistance* to Light.

The story of the Saqīfa in Medina upon the passing and ascension of the Prophet Muḥammad (ص) is extremely illustrative to that end. Only a short time earlier, at Ghadīr Khumm, following the Farewell Pilgrimage, before a vast multitude of witnesses, the Prophet (ص) had raised the hand of ʿAlī (ع) and declared: "For whomsoever I am his Master-Lord (*mawlā*), ʿAlī is his Master-Lord! O God, befriend whosoever befriends Him and show enmity unto whosoever shows enmity unto Him; aid whosoever aids Him and assist whosoever assists Him! ʿAlī is with the Truth, and the Truth is with ʿAlī!"[90] Yet scarcely had

the Prophet (ص) departed this world when a gathering was convened at the Saqīfa of Banū Sāʿida while the Commander of the Faithful (ع), together with Banū Hāshim and the closest members of the Prophet's Household, were occupied with the funeral rites. There, political considerations, tribal calculations, anxieties over authority, and concerns regarding communal leadership rapidly displaced the memory of the most recent and public designation. The issue was not ignorance, for many present had heard the declaration of Ghadīr with their own ears. Nor was it a lack of evidence. Rather, it was precisely the phenomenon described by these verses: a Truth understood yet reinterpreted, a Disclosure heard yet subordinated to prior commitments, inherited assumptions, and immediate political expediencies. Thus Saqīfa stands in Shiʿi consciousness as one of history's most striking examples of how Revelation may be acknowledged outwardly while its existential implications are resisted. The event demonstrates with painful clarity that the greatest obstacles to Truth are often not intellectual but *existential*. Human beings frequently do not reject a reality because they fail to understand it; they reject it because fully accepting it would require the reconfiguration of an entire symbolic, social, and psychological order. In precisely this sense, Saqīfa becomes a historical enactment of the Qurʾānic drama unfolding in these verses.

The events of the Revelation of the Bayān after the martyrdom and ascension of the Primal Point with the usurpation of the authority of Ṣubḥ-i-Azal (some of whose details we have already recounted here and elsewhere) are yet another example of this paradigm. Among innumerable epistles praising Him to the heavens and beyond, the Bāb had literally written an epistle to Ṣubḥ-i-Azal unequivocally stating to Him, "You are I and I am You; He and You; He and I; God, and I am God and You are God" (*anta ana wa ana anta huwa wa ana huwa wa anta, allāh wa ana allāh wa anta allāh*). Yet scarcely had a handful of years transpired since the Primal Point had ascended unto the Divine Presence before the same drama began to unfold once again. The issue was not a lack of textual evidence, for the designation of Ṣubḥ-i-Azal had been repeatedly inscribed within the writings of the Bāb Himself and publicized everywhere. Nor was it ignorance of His station among many of those closest to the events. Rather, as with Saqīfa before it, political ambition, personal aspiration, communal anxieties, and the irresistible gravitational pull of worldly considerations gradually eclipsed what had previously stood plain before the eyes of the community. Once again, a Disclosure heard became a Disclosure reinterpreted; a designation acknowledged

became a designation explained away; a manifest sign became an object of endless rationalization. Thus the Azalī-Bahāʾī schism illustrates with remarkable clarity the very phenomenon described in these verses: not the absence of understanding, but understanding subordinated to desire. For the greatest revolutions in religious history are rarely over evidence itself. They occur when the existential consequences of accepting the evidence become too costly for individuals, communities, organizations and entrenched agendas to bear. In this sense, the events following the ascension of the Primal Point constitute another historical enactment of the Qurʾānic drama before us: the transformation of Disclosure into interpretation, of certainty into conjecture, and of the living imperative of Revelation into a struggle over authority, memory, and power, with a complete counterfeit (namely, Bahāʾism) chosen by the ignorant, the coverers/infidels and the hypocrites, and installed over the authentic Revelation and true Disclosure of the Real.

The subsequent verse (**Q. 2:76**) then exposes another archetype recurring throughout religious history: the divided self. Publicly they affirm; privately they strategize. Outwardly they participate in the community of Disclosure; inwardly they remain committed to preserving inherited structures of prestige, authority, and identity. Thus hypocrisy here is not merely lying. It is ontological fragmentation. One part of the soul recognizes the Truth while another part fears its consequences. The result is a divided consciousness inhabiting two worlds simultaneously. Such a person cannot surrender because surrender would require the death of the image they have constructed of themselves. Hence the Qurʾān repeatedly returns to the language of *taʿqilūn*—understanding, intellection, binding together. The true intellect unifies; hypocrisy fragments. Verse **Q. 2:77** then abruptly reminds us that all concealment is ultimately impossible: "God knows what they conceal and what they disclose" (*awa-lā yaʿlamūna anna allāha yaʿlamu mā yusirrūna wa-mā yuʿlinūn*). This is not merely a threat. It is a metaphysical statement. For concealment itself occurs within the all-encompassing field of Divine Knowledge. Every hidden motive, every inward reservation, every rationalization remains transparent before the Real. Thus the drama of hypocrisy is ultimately tragic because it is directed toward a concealment that can never succeed. One hides from oneself long before one imagines hiding from God.

The next verse (**Q. 2:78**) introduces the *ummīyūn*. In the conventional sense they are the unlettered, but the deeper issue is not literacy. It is passivity before inherited

imagination. They know the Book only through *amānī*—wishful projections, inherited fantasies, comforting narratives. Here the Qurʾān identifies a perennial religious pathology. Revelation becomes replaced by collective daydreaming. Instead of allowing the Book to transform consciousness, consciousness transforms the Book into a mirror of its own desires. Thus certainty is exchanged for conjecture, Disclosure for fantasy, gnosis for ideology. The condemnation of those who write the Book with their own hands and then attribute it to God must therefore be read in a wider sense than textual forgery alone. Every age produces such scribes. Whenever human preference is elevated to the rank of Revelation, whenever ideology is enthroned as Divine Speech, whenever the ego places its own words in the mouth of God, this verse becomes active once more. The true danger is not merely falsifying a text. The true danger is falsifying Reality itself. The hand becomes a symbol of human appropriation. Instead of receiving the Divine Address, it manufactures a substitute. Thus the Qurʾān's double woe falls both upon what is written and upon what is gained thereby, for corruption of Truth invariably seeks some hidden profit—whether wealth, prestige, authority, or psychological security.

Then culminates perhaps the most subtle illusion of all: spiritual exceptionalism. "The Fire shall not touch us except for a few numbered days" (*lan tamassanā al-nāru illā ayyāman*)! This is the fantasy that belonging itself guarantees salvation. Here the Qurʾān dismantles every inherited privilege. Neither lineage, nor community, nor doctrine, nor historical memory can substitute for existential realization. The question posed is devastating in its simplicity: "Have you taken a covenant with God" (*attakhadhtum ʿinda allāhi ʿahdan*)? If not, then upon what basis is such certainty claimed? Thus the passage ends by exposing the final idol: the presumption that one stands secure before the Real while remaining unchanged by It.

Taken together, verses **Q. 75–80** reveal a progressive descent into opacity. First comes distortion of understood truth. Then division between outward and inward. Then wishful imagination replacing knowledge. Then fabrication in the name of God. Finally comes self-assured immunity from judgment. The movement is not merely historical but phenomenological. It maps the stages by which the soul gradually replaces Revelation with itself. And in this lies the deeper warning of the passage: the gravest form of idolatry is not worshipping another god, but allowing the ego to occupy the place where only the Divine Address should stand.

One may also observe that these verses form a subtle inversion of the miracle of the slain man in the preceding passage. There, a corpse is struck and restored to life. Here, by contrast, living souls gradually become corpses. The movement from verse **Q. 2:75** onward is therefore a phenomenology of spiritual death. First the Divine Speech is heard. Then it is distorted. Then the inward and outward become divided. Then wishful imagination replaces knowledge. Then falsehood is canonized. Finally the soul convinces itself that no real consequences shall follow. Thus whereas the previous verses demonstrated God's power to raise the dead, these verses demonstrate humanity's capacity to deaden itself while remaining biologically alive. The true Resurrection required by the passage is therefore not merely bodily but intellectual, spiritual, and existential. Another subtle point concerns the repeated emphasis upon the intellect (*ʿaql*). In verse **Q. 2:75** they distort the Speech after they have *understood it* (*ʿaqalūhu*). In verse **Q. 2:76** they ask one another, *"Do you then not comprehend?"* (*afalā taʿqilūn*). This is highly significant because throughout our reading of **al-Baqara** the intellect is not merely rational calculation. The root meaning of *ʿaql* is to bind, tether, and hold together. Thus the intellect is that faculty which binds multiplicity back to principle, appearance back to Reality, and Disclosure back to its Source. Distortion therefore appears not as excessive reason but as its collapse. The corrupter is precisely one who has ceased allowing the intellect to perform its unifying function. Fragmentation enters where unity ought to prevail.

The *ummīyūn* likewise represent more than a historical class. They are an archetype present in every age. One may possess libraries, degrees, and endless information while remaining *ummī* in the deeper Qurʾānic sense. For here illiteracy is fundamentally spiritual rather than textual. It names the condition wherein one never penetrates beyond inherited assumptions. Such a person does not know the Book as disclosure but only as projection. The Book becomes a screen upon which desires, fears, communal myths, and ideological commitments are reflected. Thus the contrast throughout these verses is not between educated and uneducated, but between gnosis and fantasy, Disclosure and projection, Reality and wishful thinking.

Finally, the claim that *"the Fire shall not touch us except for a few numbered days"* (*lan tamassanā al-nāru illā ayyāman*) reveals perhaps the most dangerous temptation confronting every religious community. The temptation is to transform election into *entitlement*. One begins by receiving a genuine Disclosure. One then mistakes the reception of that Disclosure

for a permanent guarantee. Revelation becomes possession rather than *responsibility*. Thus the Qurʾān overturns every theology of inherited privilege. No community, lineage, institution, or historical memory possesses immunity before the Real. The only true Covenant is existential fidelity itself. Every moment one must stand again before the Divine Address as though hearing it for the first time. Otherwise even Revelation can be converted into an idol, and the Book itself can become a veil over the Reality it was sent to unveil.

81-86:

﴿بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ٨١ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ٨٢ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ٨٣ ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ٨٥ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ٨٦﴾

Tafsīr Sūrah al-Baqara

balā man kasaba sayyiʾatan wa-aḥāṭat bihi khaṭīʾatuhu fa-ulāʾika aṣḥābu al-nāri hum fīhā khālidūn. wa-alladhīna āmanū wa-ʿamilū al-ṣāliḥāti ulāʾika aṣḥābu al-jannati hum fīhā khālidūn. wa-idh akhadhnā mīthāqa banī isrāʾīla lā taʿbudūna illā allāha wa-bi-l-wālidayni iḥsānan wa-dhī al-qurbā wa-al-yatāmā wa-al-masākīni wa-qūlū li-l-nāsi ḥusnan wa-aqīmū al-ṣalāta wa-ātū al-zakāta thumma tawallaytum illā qalīlan minkum wa-antum muʿriḍūn. wa-idh akhadhnā mīthāqakum lā tasfikūna dimāʾakum wa-lā tukhrijūna anfusakum min diyārikum thumma aqrartum wa-antum tashhadūn. thumma antum hāʾulāʾi taqtulūna anfusakum wa-tukhrijūna farīqan minkum min diyārihim taẓāharūna ʿalayhim bi-l-ithmi wa-al-ʿudwān wa-in yaʾtūkum usārā tufādūhum wa-huwa muḥarramun ʿalaykum ikhrājuhum afatuʾminūna bi-baʿḍi al-kitābi wa-takfurūna bi-baʿḍ fa-mā jazāʾu man yafʿalu dhālika minkum illā khizyun fī al-ḥayāti al-dunyā wa-yawma al-qiyāmati yuraddūna ilā ashaddi al-ʿadhābi wa-mā allāhu bi-ghāfilin ʿammā taʿmalūn. ulāʾika alladhīna ishtaraw al-ḥayāta al-dunyā bi-l-ākhirati fa-lā yukhaffafu ʿanhumu al-ʿadhābu wa-lā hum yunṣarūn

Indeed! Whosoever acquires an evil deed and his transgression encompasses him entirely—those are the Companions of the Fire; therein shall they abide! And those who have believed and wrought righteous deeds—those are the Companions of the Garden; therein shall they abide! And when We took the Covenant of the Children of Israel: "Worship none save God; show excellence unto parents, unto kindred, unto orphans and the indigent; speak beautifully unto humanity; establish the prayer and render the alms!" Yet thereafter you turned away, save a few among you, while remaining averse! And when We took your Covenant: "Do not shed your blood, nor expel yourselves from your habitations!" Then you affirmed it while bearing witness! Yet here you are: you slay one another and expel a faction among yourselves from their homes, supporting one another against them in sin and aggression! Then, if they come unto you as captives, you ransom them—while their expulsion itself had already been forbidden unto you! Do you then believe in part of the Book and cover over part? What then is the recompense of those among you who do this except disgrace in the life of this world, and on the Day of Resurrection they shall be returned unto the most severe chastisement? And God is not heedless of what you do! Those are the ones who have purchased the life of this world at the price of the Hereafter; therefore the chastisement shall not be lightened for them, nor shall they be aided!

Commentary: The previous passage concluded by dismantling the illusion of inherited privilege. One cannot claim immunity before God merely because one belongs to a sacred community, possesses a venerable lineage, or identifies with a revealed tradition. These verses now deepen that same principle by exposing the existential mechanics of spiritual ruin and spiritual felicity. Notice that the criterion is immediately shifted away from identity and toward Being. The verse does not say, "Whoever belongs to such-and-such a people," but rather: "Whosoever acquires an evil deed and his transgression encompasses him" (*man kasaba sayyiʾatan wa-aḥāṭat bihi khaṭīʾatuhu*)! The crucial term here is *aḥāṭat*—to surround, encompass, encircle. The problem is not the commission of a sin in isolation. The problem is when the soul becomes enclosed within its own transgression such that the transgression ceases to be an act and becomes an environment. Evil then ceases to be episodic and becomes atmospheric. One no longer merely commits error; one inhabits it. This is why the contrast with the Garden immediately follows. Paradise and Fire are not merely future destinations. They are modes of existential configuration already beginning within the soul. The Garden is openness to Reality, while the Fire is enclosure within the self. The former expands Being; the latter contracts it. Thus the Qurʾān continually moves the discussion away from juridical accounting toward ontological disposition. One becomes what one repeatedly chooses.

The Covenant then recounted is striking for its simplicity. No esoteric doctrines are listed. No intricate metaphysics are demanded. Instead, the Covenant consists of the elementary architecture of human decency: worship God, honor parents, care for kin, protect the vulnerable, speak beautifully, pray, and give. The profundity lies precisely in this simplicity. For every genuine Revelation, before becoming a system of theology, is first an education in *being*. The Covenant is fundamentally relational. It orders the soul vertically toward God and horizontally toward creation. The tragedy is therefore not ignorance of the Covenant but abandonment of it. Hence the refrain repeated throughout **al-Baqara**: turning away (*tawallī*) and aversion (*iʿrāḍ*). The issue is never lack of Disclosure but refusal of disclosure.

The next verses expose (**Q. 2:83-6**) one of the central pathologies of religious consciousness: self-contradiction institutionalized. The Children of Israel are told, "Do not shed your blood and do not expel yourselves from your homes" (*lā tasfikūna dimāʾakum wa-lā tukhrijūna anfusakum min diyārikum*). Yet the Qurʾān immediately says: "Then here you are,

killing yourselves and expelling a faction among yourselves" (*thumma antum hāʾulāʾi taqtulūna anfusakum wa-tukhrijūna farīqan minkum*)! The wording is extraordinarily subtle. It does not say merely that they kill others. It says they kill *themselves*. For from the perspective of Revelation, the community constitutes a single symbolic body. Violence against the other becomes violence against oneself. Thus the verse uncovers a Perennial Truth: every act of exclusion ultimately wounds the structure that performs the exclusion. This is why the contradiction becomes so severe. They expel one another and participate in aggression, yet later ransom the very captives produced by their own actions. In other words, they obey one part of the Covenant while violating another. The result is the famous question: "Do you then believe in part of the Book and cover over part" (*afatuʾminūna bi-baʿḍi al-kitābi*) (Q. **2:85**)? This is not merely a criticism of ancient Israel. It is an archetype of every religious, political, and ideological community. Human beings habitually select those portions of truth that reinforce existing interests while suppressing those portions that challenge them. Revelation is accepted selectively. One affirms the comforting verses and neglects the demanding ones. One champions justice where convenient and ignores it where costly. Thus partial obedience becomes a subtler form of disobedience. The ego does not reject Revelation outright. It fragments it.

From a phenomenological perspective, this fragmentation is one of the deepest forms of *kufr*. For *kufr* is concealment, and here concealment operates not through denial of the whole but through appropriation of a part. The subject accepts enough truth to remain morally self-satisfied while rejecting enough truth to preserve the existing structure of desire. Hence these verses are not directed only toward overt unbelief. They are directed toward *selective belief*. The danger lies not merely in rejecting the Book but in domesticating it. This is why the passage concludes with the image of a transaction: "Those are the ones who have purchased the life of this world at the price of the Hereafter" (*ulāʾika alladhīna ishtaraw al-ḥayāta al-dunyā bi-l-ākhirati*) (**Q. 2:86**). Throughout **al-Baqara** the language of buying and selling recurs because every existential orientation is ultimately an exchange. One cannot possess both absolute attachment to the world and absolute openness to the Real. Something is always being traded. The tragedy of these figures is not that they gained the world, but that they sold eternity for what is inherently transient. They exchanged the infinite for the finite, the enduring for the fleeting, Disclosure for advantage. Thus the final judgment of the verses is not arbitrary punishment but the

unveiling of the exchange they themselves have already made. The Hereafter merely manifests outwardly what the soul had already chosen inwardly.

One final observation should be made. These verses bring together all the major themes developed thus far in the Sūrah: Affirmation and negation, receptivity and concealment, covenant and betrayal, unity and fragmentation, Disclosure and self-interest. The deeper issue is always the same. Revelation seeks to unify existence around a single center. The ego continually seeks to fragment that unity in service of its own preservation. Thus the drama of the Children of Israel is ultimately the drama of every soul. Each human being stands perpetually before the question posed by these verses: will one accept the whole of the Divine Address, or only those fragments that flatter the self? The answer to that question determines whether one moves toward the Garden of integration or the *fire* of fragmentation.

87-91:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ٨٧ وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ٨٨ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ٨٩ بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ٩٠ وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ

Tafsīr Sūrah al-Baqara

عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ٩١

wa-laqad ātaynā mūsā al-kitāba wa-qaffaynā min baʿdihi bi-l-rusuli wa-ātaynā ʿīsā ibna maryama al-bayyināti wa-ayyadnāhu bi-rūḥi al-qudusi afakullamā jāʾakum rasūlun bimā lā tahwā anfusukum istakbartum fa-farīqan kadhdhabtum wa-farīqan taqtulūn. wa-qālū qulūbunā ghulfun bal laʿanahumu allāhu bi-kufrihim fa-qalīlan mā yuʾminūn. wa-lammā jāʾahum kitābun min ʿindi allāhi muṣaddiqun limā maʿahum wa-kānū min qablu yastaftiḥūna ʿalā alladhīna kafarū fa-lammā jāʾahum mā ʿarafū kafarū bihi fa-laʿnatu allāhi ʿalā al-kāfirīn. biʾsamā ishtaraw bihi anfusahum an yakfurū bimā anzala allāhu baghyan an yunazzila allāhu min faḍlihi ʿalā man yashāʾu min ʿibādihi fa-bāʾū bi-ghaḍabin ʿalā ghaḍab wa-li-l-kāfirīna ʿadhābun muhīn. wa-idhā qīla lahum āminū bimā anzala allāhu qālū nuʾminu bimā unzila ʿalaynā wa-yakfurūna bimā warāʾahu wa-huwa al-ḥaqqu muṣaddiqan limā maʿahum qul fa-lima taqtulūna anbiyāʾa allāhi min qablu in kuntum muʾminīn

And indeed We bestowed the Book upon Moses, and after him We caused the Messenger-Envoys to follow in succession! And We gave Jesus son of Mary the Evident Signs and strengthened Him with the Holy Spirit! Is it then that whenever a Messenger came unto you with that which your souls did not desire, you waxed arrogant? Thus a faction you declared liars and a faction you slew! And they said: “Our hearts are wrapped over!” Nay! Rather, God has cast them away/cursed them because of their covering over; therefore little indeed do they believe! And when there came unto them a Book from the presence of God, confirming what was already with them—though before that they had been seeking victory through it against those who covered over—then when there came unto them that which they recognized, they covered over it! Therefore the casting away of God be upon the coverers-over! Miserable indeed is that for which they sold themselves: that they should cover over what God has sent down, begrudging that God should send down from Its grace upon whomsoever It wills among Its servants! Thus they incurred wrath upon wrath; and for the coverers-over is a humiliating chastisement! And when it is said unto them: “Believe in what God has sent down,” they say: “We believe in what was sent down unto us,” while

they cover over what lies beyond it, though it is the Truth confirming what is with them! Say: "Then why did you previously slay the prophets of God, if indeed you were believers?"

Commentary: With these verses **al-Baqara** arrives at one of its central archetypes. Up until now the Sūrah has been anatomizing the structures of receptivity and opacity before Divine Disclosure. We have seen the *muttaqī* as the one whose being has become transparent to Reality; the *kāfir* as the one who covers Reality over; and the *munāfiq* as the one who simulates receptivity while remaining inwardly resistant. Now the Qurʾān reveals the historical mechanism through which opacity perpetuates itself across dispensations. The issue is no longer merely disbelief. The issue is the repeated rejection of Disclosure precisely when Disclosure arrives in recognizable form. The passage opens by establishing a chain:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ... وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ﴾

wa-laqad ātaynā mūsā al-kitāba...wa-ātaynā ʿīsā ibna maryama al-bayyināti

We bestowed the Book upon Moses... We gave Jesus son of Mary the Evident Signs...

The sequence is important. Revelation is not presented as isolated interventions but as a continuous current. Moses (ع), Jesus (ع), and implicitly Muḥammad (ص) and then the Bāb form a single movement of Divine Self-Disclosure through history. Revelation is one Light refracted through many mirrors. The forms vary; the Source does not. Therefore the tragedy described here is not failure to recognize a completely new truth. It is failure to recognize the same Truth returning under a different configuration.

This is why the verse immediately asks:

﴿أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ﴾

afakullamā jāʾakum rasūlun bimā lā tahwā anfusukum istakbartum

Whenever a Messenger came unto you with that which your souls did not desire, you waxed arrogant!

Notice carefully what the Qurʾān does not say. It does not say the Messenger came with something false. Nor does it say the Messenger came without proof. Nor even that the Messenger came with something incomprehensible. The problem lies elsewhere. The Messenger came with something souls did not desire. Here the Sūrah discloses a profound phenomenological principle. Human beings rarely reject Revelation because it lacks evidence. More often they reject Revelation because Revelation threatens the existing structure of desire. The obstacle is not epistemological but libidinal. One does not first evaluate the Truth and then decide whether to accept it. Rather, the ego unconsciously decides what it wishes reality to be and then interprets truth accordingly. Thus Revelation encounters not ignorance but *investment*. The soul has already become attached to a specific image of itself, a specific symbolic order, a specific arrangement of power, prestige, certainty, identity, and enjoyment. The Messenger arrives not merely as teacher but as interruption. He or She threatens the economy through which the ego sustains itself. Therefore resistance emerges immediately. This is why the verse identifies the root as: *istakbartum* — "you waxed arrogant."

Arrogance is not simply pride. It is ontological self-sufficiency. It is the refusal to permit Reality to exceed one's existing framework. The arrogant subject does not merely say: "This is false." Rather, he says: "Reality is not permitted to appear except according to the conditions I have already established." Thus arrogance becomes the primordial obstacle to Disclosure. The next phrase is devastating:

﴿فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

fa-farīqan kadhdhabtum wa-farīqan taqtulūn

A faction you declared liars and a faction you slew!

These are not two separate responses, nor are they two degrees of the same response. First Revelation is denied symbolically. Then Revelation is attacked materially. First the Messenger is excluded from the symbolic order. Then He or She is excluded from existence itself. The killing of prophets therefore represents the terminal form of a process already underway at the level of consciousness. One kills outwardly only after one has first killed inwardly. The murder merely externalizes a rejection already accomplished within

the soul. This is why, throughout sacred history, genuine Revelation almost never appears first as something celebrated. It appears as something *disruptive*. The Prophet-Messenger emerges as scandal before becoming sanctity. He or She appears as a threat before becoming scripture. The next verse deepens the pathology:

﴿قُلُوبُنَا غُلْفٌ﴾

qulūbunā ghulfun

Our hearts are wrapped over!

The expression is quite astonishing because it contains a hidden ambiguity. On the surface they appear to be claiming privilege. Their hearts are supposedly enclosed, protected, self-sufficient, already complete. They need nothing further. But the Qurʾān reverses the claim entirely. What they imagine as protection is actually *incapacity*. What they imagine as fullness is actually *closure*. What they imagine as possession is actually *deprivation*. This remains one of the most important spiritual principles in the entire Sūrah. The greatest barrier to Revelation is not ignorance. It is the conviction that one already possesses the whole truth. A heart aware of its poverty remains open. A heart convinced of its completeness becomes inaccessible. Thus the Qurʾān responds:

﴿بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ﴾

Rather, God has cast them away/cursed them because of their covering over![91]

The so-called curse here should not be understood primarily as external punishment. Rather, it names existential distance from Disclosure itself. To be cast away by God is to become increasingly incapable of perceiving God. The punishment already contains its own mechanism. Every refusal narrows receptivity. Every narrowing increases opacity. Every opacity generates further refusal. The process becomes self-reinforcing. The next verse introduces an even subtler phenomenon:

﴿فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ﴾

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fa-lammā jāʾahum mā ʿarafū kafarū bihi

When there came unto them that which they recognized, they covered over it!

This may be one of the most psychologically penetrating statements in the Qurʾān. The problem was not non-recognition. The problem was recognition. They recognized it. They knew it. They understood it. And yet they rejected it! Why? Because recognition itself became threatening. There exists a moment when Truth becomes so obvious that denial ceases to be intellectual. At that point rejection becomes existential. The subject realizes that acceptance would require transformation. Therefore recognition itself becomes intolerable. The ego often fears truth more once it becomes clear than while it remains uncertain. For uncertainty still permits postponement. Clarity demands decision. This is why the verse says they had previously awaited precisely this Disclosure. They had invoked it against others. They expected it. They longed for it. Until it arrived!

The anticipated Revelation becomes intolerable once it manifests outside the form the ego expected. This pattern recurs throughout religious history with extraordinary regularity. In fact, the entire **Persian Bayān** up to the end of the **Eleventh Unity** is an extensive Divine Address regarding this very question. Communities pray for renewal, but then reject the Renewer. They await Disclosure, but then they deny the Disclosed. They long for Divine intervention, but then they oppose the very intervention for which they prayed. And the reason is simple: What they desired was *confirmation of themselves*, not transformation by Reality. The following verse uncovers the hidden motive:

﴿يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

yakfurū bimā anzala allāhu baghyan an yunazzila allāhu min faḍlihi ʿalā man yashāʾu

Begrudging that God should send down from Its grace upon whomsoever It wills among Its servants!

Now the pathology reaches its deepest level. Envy. Not envy of possessions. Not envy of wealth. But envy before *election*. The soul cannot tolerate that Disclosure should appear elsewhere. It cannot bear that God should choose another locus. The problem is no longer truth. The problem is the distribution of grace. Thus the ego secretly demands jurisdiction

over Revelation itself. It wishes to determine where God may appear and whom God may choose, or how God may Disclose Itself, and under what symbolic conditions It may speak. At this point religion ceases to serve God and begins serving itself. This is why the verse speaks of:

﴿بِغَضَبٍ عَلَىٰ غَضَبٍ﴾

ghaḍabin ʿalā ghaḍab

...wrath upon wrath...[92]

The expression suggests accumulation. Each rejection intensifies the next. Each refusal deepens the structure producing future refusals. The soul becomes progressively habituated to resistance. A single denial becomes disposition. Disposition becomes character. Character becomes destiny. Finally the passage culminates with one of the most universal religious criticisms ever articulated:

﴿نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا﴾

nuʾminu bimā unzila ʿalaynā

We believe in what was sent down unto us!

Here the Sūrah identifies what may be called *dispensational narcissism*. Truth is accepted only insofar as it belongs to one's own historical inheritance. The past is sanctified. The present is resisted. The dead prophet is honored. The living prophet is opposed. Yesterday's Revelation is celebrated. Today's Revelation is denounced. Yet from the Qurʾānic perspective this is a contradiction. For if Revelation is genuinely Divine, then the Divine Source cannot be fragmented according to communal ownership. One cannot affirm God in one Manifestation while denying It in another merely because the latter disrupts inherited expectations. Hence the devastating question:

﴿فَلِمَ تَقْتُلُونَ أَنبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ﴾

Then why did you previously slay the prophets of God, if indeed you were believers?

The argument is not historical but structural. If belief truly existed, why did it repeatedly generate opposition whenever Disclosure appeared? The question therefore rebounds beyond ancient Israel and toward every community, every institution, every movement, and every individual soul. The verses are ultimately not about Jews, Christians, Muslims, or any other specific group. They are about the recurring tendency of consciousness itself. The ego desires Revelation only so long as Revelation remains safely behind it. Once Revelation stands before it demanding transformation, the ancient drama recommences. The soul declares itself faithful to yesterday's Light while closing itself before today's Disclosure. Thus these cluster of verses we just commented upon disclose one of the deepest themes of **al-Baqara**: that the greatest obstacle to Truth is often not unbelief but attachment to an earlier form of belief. For the soul can become attached even to Revelation itself as an object of possession and one which becomes for it a turbid veil to the True Living God. And once Revelation becomes possession and thus a veil, it ceases to function as Disclosure. It becomes an idol! The idol need not be made of stone. It can be a doctrine, a scripture, a lineage, an institution, a community, a self-image, or even a previous Revelation. At that point the heart no longer serves the Truth. It serves its own reflection, its own mirage. And the entire prophetic drama consists in shattering that false reflection so that Reality may once again appear. As the Báb says in the **Persian Bayān (1st Gate, First Unity)**:

﴿ثمرهٔ این علم این است که در وقت ظهور مَن یُظهِرُهُ الله نگوئید که ما لا إله إلّا الله میگوئیم و اصل دین این است زیرا که آنچه میگوئید شبحی است از شمس او که در ظهور اولای او متجلی شده... و امروز هر نفسی که در قرآن این کلمه که جوهر کل دین است میگوید شبهه نیست که بقول محمّد رسول الله مِن قبل میگوید...﴾

*The fruit of this knowledge is that at the time of the Manifestation of **He whom God shall make Manifest**, do not say: "We say, '**there is no god but God**', and this is the foundation of all religion!" For what you utter is but an image-silhouette cast by His Sun which became manifest in His former*

Manifestation...And today every soul who utters this word in the Qurʾān—which is the very essence of all religion—undoubtedly utters it through the utterance of Muḥammad, the Messenger of God, from before...

And elsewhere in the same opening Gate, addressing the **People of the Bayān** directly, the Primal Point declares:

﴿قَدْ عَرَّفْنَاكُمْ أَنْ يَا خَلْقَ الْبَيَانِ...أَنْ لَا تَحْتَجِبُنَّ بِمَنْ يُظْهِرُنَّهُ اللَّهُ يَوْمَ قِيَامِهِ بِالْحَقِّ...﴾

*We have made you know, O **People of the Bayān**, that you should never become veiled from **He whom God shall most certainly make Manifest** on the Day of His Resurrection in Truth!*

In this single warning the entire drama of these verses commented upon above is recapitulated. For the deepest tragedy is not that humanity fails to recognize Revelation, but that having recognized it, anticipated it, prayed for it, and even possessed the scriptures foretelling it, it nevertheless becomes veiled from it when it finally appears. Thus the warning of **al-Baqara**, the warning of the Gospels, the warning of the Imams (ع), and the warning of the Bayān are one and the same: do not permit yesterday's Disclosure to become a veil before today's Disclosure. For the idol is not always made of stone. Sometimes it is fashioned from one's own certainties about God.

And as we said in the **Tablet of Invitation to the People of the Bayān**:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا بِالبَيَانِ مِن قَبلِ أَوْفُوا بِالْعُهُودِ. فَهَلْ تُؤْمِنُونَ أَنَّ اللّٰهَ مَحْدُودٌ بِالزَّمَانِ؟ قُل: أَعُوذُ بِاللَّهِ مِنْ كُلِّ حَدٍّ لَا إِلَهَ إِلَّا هُوَ الَّذِي لَا حَدَّ لَهُ. إِنَّ اللّٰهَ رَبُّ الزَّمَانِ وَخَالِقُهُ وَمُجْلِيهُ وَيَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ حِينَمَا يَشَاءُ بِأَمرِهِ كُنْ فَيَكُونَ. هُوَ قَادِرُ بِكُلِّ شيءٍ وَفَعَّالُ عَلَى كُلِّ شيءٍ فِي كُلِّ حينٍ. فَلا تَسُبُّوا الزَّمَانَ

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فَإِنَّ الزَّمَانَ هُوَ تَجَلٍّ مِن تَجَلِّيَاتِ اللهِ. إِنَّ اللَّهَ هُوَ الْحَقُّ فِي الْآفَاقِ وَفِي أَنْفُسِكُمْ وَفِي ظَاهِرِكُمْ وَفِي بَاطِنِكُمْ وَفِي أَوَّلِكُمْ وَفِي آخِرِكُمْ وَفِي كُلِّ أَزْمَانِكُمْ وَأَحْيَانِكُمْ وَلَحَظَاتِكُمْ يَتَبَيَّنُ الْحَقَّائِقَ الْأَشْيَاءُ كَمَا هِيَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي كُلِّ شَأْنٍ عَلَيْكُمْ. قُلْ: كُلَّ حِينٍ هُوَ فِي شَأْنٍ، لَيْسَ كَشَأْنِهِ شَأْنٌ، وَكُلُّ شَأْنٍ هَالِكٌ إِلَّا شَأْنَهُ﴾

O you who have believed in the Bayān from before, fulfill your covenants, for do you believe God to be limited by time? Say: I take refuge in God from every limit/delimitation! There is no other god but It Who has no limit/delimitation! Verily, God is the Lord of Time, its Creator and its Discloser; and It does whatsoever It wills and ordains whatsoever It desires whensoever It wills by Its Command ***'Be, and it is!'*** *It is capable of everything and is active over all things in every moment! So do not inveigh against Time, for Time is a Theophanic Self-Disclosure among the theophanic self-disclosures of God! Verily, God is the Truly Real in the horizons and in your souls; and in your appearances and in your interiorities; and in your firstness and in your lastness; and in all your times, your moments, and your instances; manifesting the realities of things as they truly are in the heavens and in the earth and what is between them in every state upon you! Say: every moment It is upon some new task! There is no like state as Its State, and all states perish but Its State!*[93]

So understand!

92-101:

﴿وَلَقَدْ جَاءَكُمْ مُّوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ٩٢ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِن كُنتُم

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مُّؤْمِنِينَ ٩٣ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ٩٤ وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٩٥ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ ۗ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ٩٦ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ٩٧ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ٩٨ وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا
يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ٩٩ أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا
يُؤْمِنُونَ ١٠٠ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ١٠١﴾

wa la-qad jāʾakum mūsā bi-l-bayyināti thumma ittakhadhtumu al-ʿijla min baʿdihi wa antum ẓālimūn. wa idh akhadhnā mīthāqakum wa rafaʿnā fawqakumu al-ṭūra khudhū mā ātaynākum bi-quwwatin wa ismaʿū qālū samiʿnā wa ʿaṣaynā wa ushribū fī qulūbihimu al-ʿijla bi-kufrihim qul biʾsa mā yaʾmurukum bihi īmānukum in kuntum muʾminīn. qul in kānat lakumu al-dāru al-ākhiratu ʿinda allāhi khāliṣatan min dūni al-nāsi fa-tamannawū al-mawta in kuntum ṣādiqīn. wa lan yatamannawhu abadan bimā qaddamat aydīhim wa allāhu ʿalīmun bi-l-ẓālimīn. wa la-tajidannahum aḥraṣa al-nāsi ʿalā ḥayātin wa mina alladhīna ashrakū yawaddu aḥaduhum law yuʿammaru alfa sanatin wa mā huwa bi-muzaḥziḥihi mina al-ʿadhābi an yuʿammar wa allāhu baṣīrun bimā yaʿmalūn. qul man kāna ʿaduwwan li-jibrīla fa-innahu nazzalahu ʿalā qalbika bi-idhni allāhi muṣaddiqan limā bayna yadayhi wa hudan wa bushrā li-l-muʾminīn. man kāna ʿaduwwan li-llāhi wa malāʾikatihi wa rusulihi wa jibrīla wa mīkāla fa-inna allāha ʿaduwwun li-l-kāfirīn. wa la-qad anzalnā ilayka āyātin bayyinātin wa mā yakfuru bihā illā al-fāsiqūn. awa kullamā ʿāhadū ʿahdan

nabadhahu farīqun minhum bal aktharuhum lā yuʾminūn. wa lammā jāʾahum rasūlun min ʿindi allāhi muṣaddiqun limā maʿahum nabadha farīqun mina alladhīna ūtū al-kitāba kitāba allāhi warāʾa ẓuhūrihim ka-annahum lā yaʿlamūn

And indeed Moses came unto you with the Evident Signs; yet thereafter you took unto yourselves the Calf—and you were wrongdoers! And when We took your Covenant and raised the Mount above you: "Take firmly what We have given you and listen!" They said: "We have heard—and we have disobeyed!" And because of their covering over, the Calf was made to be drunk into their hearts! Say: Evil indeed is that unto which your faith commands you, if indeed you are believers! Say: If the Abode of the Hereafter/Finality with God belongs exclusively unto you apart from all people, then long for death if you are truthful! Yet they shall never long for it—ever—because of what their own hands have sent forth! And God is knowing of the wrongdoers! And thou shalt surely find them the most avid of people for life—even more than the associators! One of them would wish to be granted a thousand years of life; yet being granted long life would not remove him from the chastisement! And God sees whatsoever they do! Say: Whoever is an enemy unto Gabriel—then indeed it is he who hath sent it down upon thy heart by the permission of God, confirming what came before it, and as guidance and glad-tidings unto the believers! Whoever is an enemy unto God, Its angels, Its messengers, Gabriel and Michael—then indeed God is an enemy unto the coverers! And indeed We have sent down unto thee Evident Signs; and none cover over them save the defiantly iniquitous! Is it that whenever they make a covenant, a faction among them casts it aside? Nay, most of them do not believe! And when there came unto them a Messenger from the presence of God confirming what was with them, a faction among those who had been given the Book cast the Book of God behind their backs as though they knew not!

Commentary: The first thing one notices is that these verses begin with Moses and end with the rejection of a Messenger confirming the Book already possessed. The structure is deliberate. Revelation is not the issue. Signs are not the issue. Knowledge is not the issue. The issue is *recognition*. Thus the central drama of these verses is not ignorance but *misrecognition*. The Qurʾān has already shown us the phenomenology of *kufr* as existential closure. Here it now shows us how that closure develops within a religious community itself.

Tafsīr Sūrah al-Baqara

The community receives Revelation, enters covenant, inherits scripture, develops institutions, creates identity, and remembers sacred history. Yet precisely through these things it gradually becomes incapable of receiving the next Disclosure. The medicine becomes the disease. The memory of Revelation becomes resistance to Revelation. Thus: "And indeed Moses came unto you with the Evident Signs; yet thereafter you took unto yourselves the Calf" (*wa la-qad jāʾakum mūsā bi-l-bayyināti thumma ittakhadhtumu al-ʿijla min baʿdihi wa antum ẓālimūn*) (**Q. 2:92**)! The Calf is not fundamentally a statue. The Calf is the symbol of every crystallized object of attachment substituted for Living Disclosure.

Earlier in the Sūrah we interpreted the Cow as the terrestrial embodiment of *raḥma*, receptivity, nourishment, and manifestation. The Calf is the inversion of this principle. It is living symbolism frozen into idolatrous fixation. The Cow signifies receptivity; the Calf signifies attachment. The Cow nourishes Disclosure; the Calf replaces Disclosure. Thus the Calf is not primarily an object. It is a structure of consciousness. Whenever the soul prefers certainty to Disclosure, possession to Encounter, identity to transformation, it fashions a calf. Whenever a community prefers inherited memory to present Revelation, it fashions a calf. Whenever scripture becomes an idol against the Living Voice which first revealed scripture, it fashions a calf. This is why the verse says: "And because of their covering over, the Calf was made to be drunk into their hearts" (*wa ushribū fī qulūbihimu al-ʿijla bi-kufrihim*) (**Q. 2:93**)!

Observe carefully. They did not merely worship the Calf. *They drank it*. The language is psychological and phenomenological telling us idolatry is internalized: the idol becomes affect; the idol becomes desire; the idol becomes identity; the idol becomes the unconscious organizing principle of perception itself. One may destroy the statue while retaining the idol. Indeed most idols are never external objects. They are interior architectures of attachment. The Calf therefore becomes a profound symbol for ideological possession. The community imagines itself worshipping God while the actual object of devotion has become its own image of itself. Hence: "We have heard—and we have disobeyed" (*samiʿnā wa ʿaṣaynā*)! This is a devastating confession among the entire cluster of passages here. Notice they do not say: "We did not hear!" They heard. The problem is not cognition. The problem is volition. The problem is desire. The problem is attachment. Truth is often recognized long before it is accepted. The ego frequently knows before it obeys. Consider what the

apocryphal **Gospel of Nicodemus** (also known as the Acts of Pilate) claims about Pilate confessing to Christ after he had ordered His death and crucifixion.[94]

Thus the Qurʾān exposes a terrifying possibility: one may possess certainty at the level of recognition while remaining rebellious at the level of Being. The soul hears the command, understands the command, acknowledges the command—and yet *chooses* itself. This is Iblīs (ل). This is Pharaoh (ل). This is every community at the advent of a new Manifestation. The issue is never lack of evidence. It is attachment to prior ontological investments. Hence the next verses challenge them: Then long for death if you are truthful (*nāsi fa-tamannawū al-mawta in kuntum ṣādiqīn*) (**Q. 2:94**); meaning: the death before the **Tree of Reality**! Yet the challenge appears strange until one understands what death signifies in the language of Realization because death here is not biological cessation. It is voluntary death (*al-mawt al-irādī*). It is annihilation of the ego before the **Tree Reality**. It is surrender before Disclosure. It is willingness to let the existing self perish before the arrival of Truth. Every genuine Revelation asks precisely this. The community claims exclusive election, exclusive salvation, exclusive proximity to God. Very well, then, says the Qurʾān. Then die! Meaning: surrender. Meaning: relinquish the self-image. Meaning: abandon the symbolic structures through which you secure your identity. Meaning: allow God to be God!

But they cannot. Why? Because the base ego desires immortality more than Truth. Thus: They shall never long for it (*wa lan yatamannawhu abadan*) (**Q. 2:95**)! The next verse then discloses one of the deepest structures of spiritual pathology: "Thou shalt surely find them the most avid of people for life (*wa la-tajidannahum aḥraṣa al-nāsi ʿalā ḥayātin*) (**Q. 2:96**)! Life here does not mean existence. It means attachment. It means clinging. It means investment in continuity. It means the refusal of transformation. Thus the most religious communities often become the most fearful of Revelation.

Why? Because Revelation threatens the identities Revelation itself previously created. The community becomes invested in preserving itself. Institution with its complacencies replaces Disclosure. Memory replaces encounter. History replaces Presence. The result is spiritual conservatism in the deepest metaphysical sense. One clings to life because one fears Resurrection. Yet every authentic Manifestation of God is precisely a Resurrection. The old symbolic order dies. A new world appears by Their very Presence. This is why the Qurʾān repeatedly links denial of Revelation with attachment to worldly

continuity because the issue is not worldliness in the crude sense. The issue is attachment to the familiar. The ego prefers known illusion to unknown Truth.

The next verse (**Q. 2:97**) then turns toward Gabriel. At first glance this seems an abrupt shift. In reality it is the same theme. For Gabriel represents the mediation of Revelation itself. The opponents claimed hostility toward Gabriel because Gabriel had delivered Revelation contrary to their expectations. This is psychologically profound. The community cannot attack God directly. Therefore it attacks the *medium*. It attacks the messenger. It attacks the angel. It attacks the channel. It attacks the form. Yet the hostility is actually directed toward the Disclosure itself. Hence: "Whoever is an enemy unto Gabriel..." (*man kāna ʿaduwwan li-jibrīla*). Gabriel here signifies every mediating structure through which Disclosure enters the world. Thus hostility toward Gabriel is hostility toward Revelation. Hostility toward Revelation is hostility toward God. The chain is inseparable. One cannot claim loyalty to God while rejecting the mode through which God chooses to Disclose Itself. This principle is also central to the entire Bayānī reading of history.

Every Manifestation is rejected precisely because the recipients imagine themselves faithful to previous Revelation. In reality they have become enemies of the very principle of Revelation. Hence the astonishing irony: Those who defend Revelation become opponents of Revelation. Those who defend scripture cast scripture behind their backs. Those who defend the Covenant violate the Covenant. Those who defend God become enemies of God. This leads directly into the final verses: "Whenever they make a covenant, a faction among them casts it aside" (*awa kullamā ʿāhadū ʿahdan nabadhahu farīqun minhum*) (**Q. 2:100**).

The covenant (*mīthāq*) here is not merely historical. It is ontological. It is the primordial "Am I not your Lord?" (**Q. 7:172**). Every Revelation renews that Primordial Covenant. Every Manifestation *re-presents* the original summons. The rejection of the Manifestation is therefore the rejection of the Covenant itself as is the rejection of their duly and legitimately appointed successors. This is why this cluster of verses concludes with: "They cast the Book of God behind their backs as though they knew not" (*alladhīna ūtū al-kitāba kitāba allāhi warāʾa ẓuhūrihim ka-annahum lā yaʿlamūn*) (**Q. 2:101**)! This is perhaps the climax of the entire section.

Notice carefully: They do not burn the Book. They do not deny possessing the Book. They do not reject the authority of the Book. They simply place it behind them. This is the

perfect image of religious self-deception. The Book remains physically present. The Book remains verbally affirmed. The Book remains ceremonially honored. Yet existentially it has been abandoned. One continues to quote it, recite it, decorate it, defend it, institutionalize it—and yet one no longer allows it to judge oneself. The Book becomes a possession rather than a Revelation. A relic rather than a voice. An artifact rather than a living address. And this, ultimately, is the great warning of **Q. 2:92–101**. The gravest spiritual danger is not atheism. It is not ignorance. It is not lack of scripture. It is not lack of Covenant. It is not lack of signs. The gravest danger is religious possession by one's own image of God. At that point the Calf has already been drunk into the heart. The **People of the Bayān** especially should always reflect on why the Primal Point began the Bayān with *bismillāh al-amnaʿ al-aqdas* ("In the Name of God the Most Impregnable, the Most Holy), because one of its fundamental messages is that God cannot be figured out. And so when the Messenger, the Point of the Bayān, arrives confirming everything one already claims to believe, one casts the Book behind one's back and imagines oneself faithful precisely while betraying the very Reality one claims to serve.

102-103:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ

Tafsīr Sūrah al-Baqara

مَا شَرَوْا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

wa-ittabaʿū mā tatlū al-shayāṭīnu ʿalā mulki sulaymāna wa mā kafara sulaymānu wa-lākinna al-shayāṭīna kafarū yuʿallimūna al-nāsa al-siḥra wa mā unzila ʿalā al-malakayni bi-bābila hārūta wa mārūta wa mā yuʿallimāni min aḥadin ḥattā yaqūlā innamā naḥnu fitnatun fa-lā takfur fa-yataʿallamūna minhumā mā yufarriqūna bihi bayna al-marʾi wa zawjihi wa mā hum bi-ḍārrīna bihi min aḥadin illā bi-idhni allāhi wa yataʿallamūna mā yaḍurruhum wa lā yanfaʿuhum wa la-qad ʿalimū la-mani ishtarāhu mā lahu fī al-ākhirati min khalāqin wa la-biʾsa mā sharaw bihi anfusahum law kānū yaʿlamūn. wa law annahum āmanū wa-ittaqaw la-mathūbatun min ʿindi allāhi khayrun law kānū yaʿlamūn

And they followed what the satans recited over the dominion of Solomon! Yet Solomon did not cover over; rather, the satans covered over, teaching the people sorcery, and that which was sent down upon the two angels in Babylon, Hārūt and Mārūt! Yet neither of them would teach anyone until they had said: "We are but a trial, so cover not over!" Then they learned from them that by which they separate between a man and his spouse! Yet they are not able to harm anyone thereby save by the permission of God! And they learn what harms them and does not benefit them! And indeed they knew that whosoever purchased it would have no share in the Hereafter/Finality. And evil indeed is that for which they sold their own selves—if only they knew! And had they believed and become Godwary/God-conscious, then a reward from the presence of God would have been better—if only they knew!

Commentary: After the Book has been cast behind the back (like the Bahāʾīs cast the Bayān behind their backs), the soul does not become empty. No. The abandonment of the Living Book does not produce neutrality. It produces susceptibility to *counterfeit revelation*—like the counterfeit claim of Bahāʾuʾllāh and the complete inversion that is the counterfeit nature of Bahāʾism. This is why the present verse follows with exact precision: "And they followed what the satans recited over the dominion of Solomon" (*wa-ittabaʿū mā tatlū al-shayāṭīnu ʿalā mulki sulaymān*) (**Q. 2:102**). If the dominion of Solomon (ع) be Subḥ-i-Azal and the Bayānī community of the 1850s/early 1860s, then "what the satans recited over it" was the ruse of

Bahāʾuʾllāh and his henchmen over that community and its Mirror. Be that as it may, once the Book is no longer received as living Address (or is systematically undermined as Bahāʾuʾllāh did with the Bayān even when he was claiming allegiance to it), another recitation immediately takes its place. There is always a *tilāwa* (recitation). There is always something being recited over the heart, over the polity, over the symbolic order, over the imagination of the community. Either the angels recite the Speech descending from the Real, or the satans recite the counter-script of domination, manipulation, resentment, acquisition, and false power.[95] This is the first great secret of the verse: the human being cannot live without mediation. If the mediation of Revelation is rejected, the mediation of *siḥr* (black sorcery) appears. If the Book is thrown behind the back, the occult-script of power is placed before the eyes. If Gabriel is rejected, the satans begin to recite. Thus the verse is not merely about ancient magic, Babylonian lore, or legends concerning Solomon. It is about the metaphysical economy of false mediation. It is about what happens when the soul refuses the descending logoic-Word and therefore submits to a lower enchantment like many of the Bābīs did with Bahāʾuʾllāh and like many of the Muslims did by covenanting with the Father of Evils (*abū shurūr*) and the Father of Calamities (*abū dawāhī*)[96] over the ***Ahl al-Bayt*** (ع) at Saqīfa.

The phrase "over the dominion of Solomon" (*ʿalā mulki sulaymāna*) is itself decisive. Solomon (ع) represents sovereignty properly ordered. His *mulk* is not tyranny, accumulation, or imperial egoism. In the Qurʾānic imagination, Solomon's (ع) dominion is the harmonization of the visible and invisible orders: human, animal, wind, *jinn*, speech, command, kingdom, and wisdom. His sovereignty is not merely political; it is cosmological. It is the image of dominion when dominion remains submitted to God. Solomon (ع) possesses power, but power does not possess Solomon (ع). He commands the unseen, but he does not worship the unseen. He worships God. He governs the *jinn*, but he does not become *jinn*-like. His kingdom is therefore the image of legitimate mastery: the lower forces ordered beneath prophetic wisdom. The satans, however, recite over his kingdom. They do not create the kingdom; they falsify its memory. They produce a counterfeit genealogy of power. They insinuate that Solomon's (ع) authority came not from wisdom, prophecy, and Divine permission, but from occult manipulation. This is a slander against sacred sovereignty. It is also the perennial method of satanic consciousness: to reinterpret Divine authority as technique, grace as mechanism, charisma as sorcery, prophecy as

psychological manipulation, spiritual rank as hidden control. The satanic hermeneutic cannot understand *baraka* (grace/blessing), so it translates *baraka* into domination. It cannot understand *wilāya*, so it translates *wilāya* into occultism. It cannot understand Divine permission, so it translates permission into possession. This satanic hermeneutic is the hermeneutic of the (post-)modern world. Thus the Qurʾān immediately clears Solomon (ع): "Yet Solomon did not cover over; rather, the satans covered over" (*wa mā kafara sulaymānu wa-lākinna al-shayāṭīna kafarū*)!

This is not merely a defense of a prophet. It is a metaphysical distinction between prophetic command and magical control. Prophetic command acts by permission. Sorcery acts by usurpation. Prophetic command restores things to their proper places. Sorcery dislocates things from their proper places. Prophetic command harmonizes the orders of Being. Sorcery exploits fissures within manifestation. Prophetic command is the transparency of power before God. Sorcery is the opacity of power before the ego. Therefore Solomon (ع) did not cover over because his dominion remained translucent to the Real. The satans covered over because they converted the signs of God into techniques of manipulation. This is the fundamental definition of *siḥr* (black sorcery/goetia) in the language of realization: not simply spellcraft, but the conversion of signs into instruments of control. Thus *siḥr* is the manipulation of appearances in order to sever perception from Reality. *Siḥr* is the production of effects without inward truth. *Siḥr* is the weaponization of the Imaginal. *Siḥr* is the false miracle of the ego. *Siḥr* is anti-*tajallī* and *siḥr* finds one of its most comprehensive historical instantiations in the Anglo-European colonial-capitalist order whose racial supremacist logic has become a planetary structure of domination for the past five-hundred (**500**) plus years. For *tajallī* discloses the Real through form, whereas *siḥr* traps consciousness inside form. *Tajallī* makes appearance transparent; *siḥr* makes appearance hypnotic. *Tajallī* opens the symbol toward the Infinite; *siḥr* seals the symbol upon the finite. *Tajallī* liberates the heart through recognition; *siḥr* captures the heart through unhealthy fascination.

This is why *siḥr* must now be associated with the system of global capitalism. For global capitalism is not merely an economic arrangement. It is the most vast planetary apparatus of *siḥr* ever constructed by the human ego. It enchants through images, commodities, numbers, credit, spectacle, scarcity, aspiration, algorithmic desire, and manufactured lack. It teaches the soul to see the world not as *āya*, not as sign, not as Divine

bestowal, not as the theater of *tajallī*, but as resource, asset, commodity, market, opportunity, data, brand, lifestyle, and extraction. It is sorcery because it changes the perceived ontology of things. Water ceases to be mercy and becomes a commodity. Earth ceases to be mother and becomes real estate. Air ceases to be breath and becomes carbon credit. Fire ceases to be transformation and becomes energy futures. Time ceases to be the ripening of Being and becomes billable productivity. The human face ceases to be theophanic mystery and becomes consumer profile. Desire ceases to be eros for the Real and becomes demand stimulated by advertising. This is *siḥr*.

The Qurʾān had already said in the opening description of the *muttaqūn* that they expend from what God has provided them. *Infaq* restores circulation because it recognizes provision as entrusted Disclosure. Capitalism performs the inverse operation. It arrests circulation through ownership, monetization, debt, rent, speculation, and hoarding. It converts Divine *rizq* (provision) into private accumulation. It renders the common gift into the exclusive property of the few. It turns the world from sacrament into inventory. This is precisely satanic recitation over the dominion of Solomon (ع): the world that should be governed by wisdom becomes governed by technique, calculation, acquisition, and control.

The verse continues: "Teaching the people sorcery" (*yuʿallimūna al-nāsa al-siḥra*)! This teaching is important. *Siḥr* is learned. It is pedagogy. It requires instruction. The soul must be trained to misperceive. No infant sees the world as capital. No primordial heart sees water as an asset-class. No uncorrupted consciousness sees forests as units of future extraction. The satanic order teaches this. It trains perception. It educates desire. It disciplines imagination. It normalizes inversion. It produces subjects who experience bondage as freedom, consumption as identity, debt as maturity, extraction as progress, wage-dependence as dignity, and ecological devastation as development. This is not economics alone. This is metaphysical pedagogy.

Then comes the mystery of Hārūt and Mārūt: "And that which was sent down upon the two angels in Babylon, Hārūt and Mārūt" (*wa mā unzila ʿalā al-malakayni bi-bābila hārūta wa mārūta*)! The verse does not allow simplification. It speaks of satans teaching *siḥr*, but then also of something sent down upon two angels in Babylon. The distinction is essential. There is satanic teaching, and there is angelic disclosure. The former seduces; the latter tests. The former hides its danger; the latter announces it. The former produces *kufr*; the

latter warns against *kufr*. Hārūt and Mārūt therefore stand as angelic limit-functions at the threshold where knowledge becomes dangerous. They do not represent *evil*. They represent the descent of ambiguous power into the world of trial. Their knowledge is real, but it is perilous. It reveals that not every real knowledge is salvific. Not every unveiled technique is guidance. Not every capacity is permission. Not every science benefits the soul. There are knowledges that disclose the hidden structures of manifestation, yet destroy the one who learns them without *taqwā*. This is one of the central messages of the verse: knowledge without Godwariness becomes *siḥr*. Knowledge without *taqwā* becomes manipulation. Knowledge without *wilāya* becomes domination. Knowledge without *adab* becomes *kufr*.

In relation to global capitalism, Hārūt and Mārūt may be read as the twin angelic powers of technical disclosure and monetary abstraction descending in Babylon, the archetypal city of empire, calculation, tower-building, linguistic confusion, and imperial enchantment. Hārūt corresponds to the angelic disclosure of technique: the knowledge of how forces may be measured, organized, predicted, mechanized, accelerated, and applied. Mārūt corresponds to the angelic disclosure of exchange: the knowledge of equivalence, circulation, symbolic value, debt, accounting, contractual relation, and abstraction. In themselves, neither technique nor exchange is evil. Both may serve the order of Solomon when governed by wisdom. Technique can heal, build, cultivate, and protect. Exchange can distribute, coordinate, and sustain. But when severed from *taqwā*, these two angelic disclosures fall into Babylonian capture and become the twin engines of planetary *siḥr*: technocracy and capital. Hārūt without *taqwā* becomes machinery, surveillance, algorithm, weapon, extraction, and domination. Mārūt without *taqwā* becomes finance, speculation, debt, commodification, and the conversion of all qualitative realities into exchange-value. Together they become Babylon: the city where every sign is converted into code, every body into labor, every relationship into contract, every desire into market, every future into debt, and every world into managed illusion.

Yet the angels themselves warn: "We are but a trial, so cover not over" (*innamā naḥnu fitnatun fa-lā takfur*)! This is the saving clause. The two angels do not deceive. They disclose the danger before the knowledge is transmitted. Their very speech is an act of mercy. They stand at the threshold and say: this knowledge will reveal something real, but if you approach it without God, it will destroy you. We are *fitna*. We are trial. We are not guidance in ourselves. Do not cover over. *Fitna* here is not mere temptation. It is assay. It is the furnace

in which the metal of the soul is tested. Hārūt and Mārūt are therefore not "fallen angels" in the crude sense, but angelic guardians of dangerous knowledge. They test whether the seeker desires wisdom or power, God or control, unveiling or domination. The one who approaches them in *taqwā* learns limitation. The one who approaches them in *kufr* learns *siḥr*. But the one who turns to God alone learns *rūḥānīya* (spirituality or *theurgy*).

Here capitalism appears again with terrible clarity. Modernity received immense angelic disclosures: electricity, computation, medicine, logistics, global communication, symbolic exchange, financial instruments, automation, planetary coordination. Each of these arrived, as it were, with the warning: "We are but a trial, so cover not over." Yet the satanic ego took these disclosures and converted them into apparatuses of domination. The fault is not in knowledge as such. The fault is in the severance of knowledge from the Real. The angelic becomes satanic when its warning is ignored.

Then the Qurʾān identifies the central operation of this *siḥr*: "Then they learned from them that by which they separate between a man and his spouse" (*fa-yataʿallamūna minhumā mā yufarriqūna bihi bayna al-marʾi wa zawjihi*)! On the outward plane, this refers to the destructive use of occult knowledge to break marital union. But the esoteric meaning is much vaster. The man and his spouse represent polarity, complementarity, covenantal union, the joining of active and receptive, heaven and earth, intellect and soul, spirit and body, word and meaning, law and mercy, masculine and feminine, *ẓāhir* (outer) and *bāṭin* (inner). *Siḥr* separates what God joined. It does not create; it divides. It cannot generate true Being; it can only fracture relation. This is why the verse names separation as the paradigmatic harm of sorcery. The deepest function of *siḥr* is not spectacle. It is *disjunction* because it separates sign from meaning; it separates power from wisdom; it separates knowledge from *taqwā*; it separates desire from love; it separates sexuality from sacrament; it separates labor from dignity; it separates land from belonging; it separates economy from mercy; it separates scripture from the Living Book; it separates religion from Revelation; it separates community from Covenant; and it separates the human being from the Face of God.

In capitalism this separation becomes world-system. Capitalism separates the worker from the product of labor, the community from land, human need from production, exchange from gift, wealth from blessing, image from reality, body from soul, and desire from its true object. It separates man and spouse not only in the literal destruction of

households under economic pressure, debt, alienated labor, migratory compulsion, pornography, commodified sexuality, and the monetization of intimacy; it separates the masculine and feminine principles within the cosmos itself. The active principle becomes predatory extraction. The receptive principle becomes passive material for exploitation. Earth is no longer spouse but quarry. Nature is no longer *Beloved* but resource. The soul is no longer bride of the Spirit but consumer of images. This is *siḥr* as civilizational ontology and this is Anglo-European (post-)modernity. Now, we should also say here that the white supremacist colonial-capitalist order is not merely satanic because it is geographically or biologically European. Rather, it is satanic insofar as it reproduces the primordial gesture of Iblīs (ل): the absolutization of superiority, the conversion of difference into hierarchy, the reduction of Being to domination, and the refusal to recognize the Divine Secret hidden within the totality of Adamic clay. This distinction must be understood.

That stated, the phrase "between a man and his spouse" also returns us to Adam (ع) and his spouse earlier in the Sūrah. There, the human pair inhabited the Garden before the fall into disobedience. Here, *siḥr* attacks the covenantal pair itself. The satanic operation is always to introduce fracture into the primordial union. It whispers separation into the field of unity. Thus the same satanic logic that produced the fall now reappears as magical pedagogy within the historical community. The serpent becomes *system*. The whisper becomes institution. The spell becomes economy. Yet the verse immediately qualifies: "Yet they are not able to harm anyone thereby save by the permission of God" (*wa mā hum bi-ḍārrīna bihi min aḥadin illā bi-idhni allāhi*)! This prevents dualism. *Siḥr* is real, but it is not sovereign. Capital is real, but it is not God. Satanic systems possess effectivity, but not independent ontological power. Their harm operates only within the permitted field of trial. This is not an excuse for passivity. It is a metaphysical safeguard. The Real remains Real. The satanic has no autonomous dominion. Even deception is encompassed. Even Babylon stands within the knowledge of God. Even the sorcerer borrows existence from the One he denies.

This means that the harm of *siḥr* is parasitic. It cannot create Being; it can only distort perception within Being. It cannot annihilate the Real; it can only veil the soul from the Real. It cannot sever the ontological bond between God and creature; it can only cause the creature to experience itself as severed. The permission of God here is the permission

of trial, not approval. God allows the structure of freedom in which misrecognition becomes possible because without that field the drama of recognition would not exist.

Then comes the terrible sentence: "And they learn what harms them and does not benefit them" (*wa yataʿallamūna mā yaḍurruhum wa lā yanfaʿuhum*)! This is the perfect description of profane knowledge. It may work, but it does not benefit. It may produce results, but it destroys the one who wields it. It may increase capacity while decreasing Being. It may expand control while contracting the heart. It may conquer the world while losing the soul. Modern capitalism is filled with such knowledge. It knows how to stimulate addiction, manipulate attention, engineer dependency, financialize housing, gamify desire, monetize loneliness, extract data, arbitrage labor, destroy unions, privatize commons, discipline populations through debt, transform ecological catastrophe into investment opportunity, and sell revolt back to the oppressed as *branded lifestyle*. This knowledge works. That is precisely the danger. The Qurʾān does not say they learn illusion only. It says they learn what harms them. The knowledge possesses efficacy. But its efficacy is anti-salvific.

Here we must distinguish benefit (*nafʿ*) from effect (*athar*). *Siḥr* produces effects, but no true benefit. Capitalism produces effects everywhere: buildings, platforms, markets, logistics, images, currencies, empires. But does it benefit the soul? Does it increase nearness? Does it disclose the Real? Does it restore the Primordial Covenant? Does it make the earth luminous? Does it make the human being more human? Does it deepen love? Does it protect the poor? Does it sanctify desire? Does it return provision to circulation? If not, then its knowledge is precisely "what harms them and does not benefit them" (*wa yataʿallamūna mā yaḍurruhum wa lā yanfaʿuhum*).

Then the verse shifts into commercial language: "And indeed they knew that whosoever purchased it would have no share in the Hereafter/Finality" (*wa la-qad ʿalimū la-mani ishtarāhu mā lahu fī al-ākhirati min khalāqin*). The word "purchased" is devastating. The Qurʾān describes the acquisition of *siḥr* through the language of market exchange. They buy it. They transact for it. They exchange their share in the *ākhira* for power in the *dunyā*. This means that *siḥr* is not only occult technique; it is an economy of exchange in which the soul is sold for control. This is why the verse continues: "And evil indeed is that for which they sold their own selves" (*wa la-biʾsa mā sharaw bihi anfusahum*). They thought they were purchasing power. In reality they were selling themselves. This is the core illusion of capitalism. The subject imagines himself buyer, owner, investor, consumer, entrepreneur,

sovereign chooser. In truth *he is the commodity*. His time is sold. His attention is sold. His body is sold. His desire is sold. His anxiety is sold. His identity is sold. His rebellion is sold. His image is sold. His future is sold through debt before it even arrives. Thus capitalism is *siḥr* because it reverses the direction of perception: the soul thinks it possesses *while being possessed*. The Qurʾān names this with total precision: "evil indeed is that for which they sold their own selves." The real merchandise is the self.

The same structure appeared earlier in the Calf. The idol was drunk into the heart. Here the market is drunk into the heart. The commodity-form becomes inward. The subject no longer merely participates in exchange; he becomes exchange. He evaluates himself as value, brand, productivity, desirability, market-position, symbolic capital. He begins to experience his own being as something to be optimized, packaged, displayed, invested in, and sold. This is not merely economic alienation. It is ontological sorcery. And the result is that he has "no share in the Hereafter/Finality." The word *khalāq* signifies portion, share, allotment. The one who purchases *siḥr* loses his portion in the *ākhira* because he has chosen the regime of appearances over the inward Real. The *ākhira* is not merely future time. It is the inward truth of things. To have no share in the *ākhira* is to have no participation in the inward meaning of existence. Such a person may possess much outwardly and yet be inwardly portionless. He may have assets but no share. He may have property but no inheritance. He may have influence but no Light. He may have followers but no face before God.

The verse concludes twice with the lament of knowledge: "If only they knew" (*law kānū yaʿlamūn*)! But earlier it said: "And indeed they knew" (*wa la-qad ʿalimū*)! This is not contradiction. It is the difference between informational knowledge and realized knowledge. They knew at one level, but did not know at another. They knew the danger conceptually, but not existentially. They knew the warning, but did not become warned. They knew the price, but not the loss. They knew the transaction, but not the self that was being sold. Thus the Qurʾān exposes a terrible kind of ignorance inside knowledge itself. This is worse than simple ignorance. It is *learned ignorance*. It is the ignorance of experts, technicians, priests, economists, magicians, bureaucrats, financiers, ideologues, and theologians who know everything except the Reality of what they are doing. They possess instrumental knowledge without salvific knowledge. They know the mechanism but not the meaning. They know the price but not the value. They know the spell but not the soul.

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Then comes the remedy in the next verse (**Q. 2:103**): "And had they believed and become Godwary/God-conscious, then a reward from the presence of God would have been better—if only they knew" (*wa law annahum āmanū wa-ittaqaw la-mathūbatun min ʿindi allāhi khayrun law kānū yaʿlamūn*)! The answer to *siḥr* is not anti-knowledge. It is *īmān* and *taqwā*. The Qurʾān does not say: had they remained ignorant. It says: had they believed and become Godwary. Therefore the problem is not knowledge, technique, mediation, power, or even disclosure of hidden structures. The problem is severance from God. The remedy is not primitivism but sanctification. Not anti-world, but right relation. Not rejection of manifestation, but restoration of manifestation to the Real. *Īmān* reorients the heart toward the unseen root. *Taqwā* guards the soul from misusing what descends. *Īmān* receives. *Taqwā* discriminates. *Īmān* opens the heart to the Real. *Taqwā* prevents knowledge from becoming domination. Together they transform dangerous knowledge into wisdom.

Thus the "reward from the presence of God" (*la-mathūbatun min ʿindi allāhi*) is better because it does not merely produce effects. It gives Being. It gives nearness. It gives portion in the *ākhira*. It gives a share in the inward truth of things. It gives the soul back to itself by returning it to God. Capitalist *siḥr* promises acquisition and produces loss. Divine reward appears as relinquishment and produces inheritance. *Siḥr* says: take power and sell yourself. Revelation says: surrender yourself and receive the Real. This also returns us to Solomon (ع). Solomon's kingdom was not *siḥr* because it was received from God and governed by *taqwā*. The satanic counterfeit of Solomon's kingdom is capitalism: power over winds, beasts, metals, bodies, images, invisible forces, and distant lands—but without wisdom, without prophecy, without gratitude, without justice, without inward submission. It is Solomonic dominion stripped of Solomon (ع). It is kingdom without *wilāya*. It is command without permission. It is technique without prayer. It is Babylon wearing the crown of Jerusalem. Hārūt and Mārūt therefore remain at the threshold of every modern science, every economic instrument, every technology, every symbolic system, every occult disclosure, every capacity to influence bodies and minds. They still say: "We are but a trial, so cover not over" (*innamā naḥnu fitnatun fa-lā takfur*). The warning remains active. The question is whether humanity hears them as angels or follows the satans who recite over their descent.

So understand: these two verses unveil the entire structure of modern enchantment. The world did not become disenchanted. It became differently enchanted.

Tafsīr Sūrah al-Baqara

The gods did not disappear; they were securitized. The idols did not vanish; they became brands. The temples did not fall; they became banks, markets, platforms, malls, data-centers, and screens. The priesthood did not end; it became managerial, financial, algorithmic, therapeutic, and technocratic. The spell did not break; it became total environment. Against this, the Qurʾān offers no naïve moralism. It offers discernment. It teaches that the true danger is not power but *power without* God; not knowledge but knowledge without *taqwā*; not mediation but false mediation; not image but image severed from Reality; not exchange but exchange severed from gift; not dominion but dominion severed from Solomon (ع). And had they believed and become Godwary, a reward from the presence of God would have been better—if only they knew!

And if they but knew that the ordinance of the **11th Gate of the Ninth Unity of the Bayān** prohibiting the buying and selling of the Four Elements is nothing less than the abolition of Babylonian sorcery itself! For when Air, Fire, Water, and Earth cease to be commodities and return once more to the condition of Divine bestowal, then the enchantment of capital collapses, the satanic recitation falls silent, and the dominion of Solomon (ع) begins once again to appear upon the earth. So understand!

104-114:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ
أَلِيمٌ ١٠٤ مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ
خَيْرٍ مِّن رَّبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ١٠٥
۞ مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ١٠٦ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ

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اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ١٠٧ أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن
قَبْلُ ۗ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ١٠٨ وَدَّ كَثِيرٌ مِّنْ أَهْلِ
الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ١٠٩ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ
اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٠ وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ
نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ١١١ بَلَىٰ مَنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١١٢ وَمَنْ
أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ
لَهُمْ أَن يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
١١٤

yā ayyuhā alladhīna āmanū lā taqūlū rāʿinā wa qūlū unẓurnā wa ismaʿū wa li-l-kāfirīna ʿadhābun alīm. mā yawaddu alladhīna kafarū min ahl al-kitābi wa lā al-mushrikīna an yunazzala ʿalaykum min khayrin min rabbikum wa allāhu yakhtaṣṣu bi-raḥmatihi man yashāʾ wa allāhu dhū al-faḍli al-ʿaẓīm. mā nansakh min āyatin aw nunsihā naʾti bi-khayrin minhā aw mithlihā alam taʿlam anna allāha ʿalā kulli shayʾin qadīr. alam taʿlam anna allāha lahu mulku al-samāwāti wa al-arḍ wa mā lakum min dūni allāhi min waliyyin wa lā naṣīr. am turīdūna an tasʾalū rasūlakum kamā suʾila mūsā min qablu wa man yatabaddali al-kufra bi-l-īmāni faqad ḍalla sawāʾa al-sabīl. wadda kathīrun min

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ahl al-kitābi law yaruddūnakum min baʿdi īmānikum kuffāran ḥasadan min ʿindi anfusihim min baʿdi mā tabayyana lahumu al-ḥaqq faʿfū wa iṣfaḥū ḥattā yaʾtiya allāhu bi-amrihi inna allāha ʿalā kulli shayʾin qadīr. wa aqīmū al-ṣalāta wa ātū al-zakāta wa mā tuqaddimū li-anfusikum min khayrin tajidūhu ʿinda allāh inna allāha bimā taʿmalūna baṣīr. wa qālū lan yadkhula al-jannata illā man kāna hūdan aw naṣārā tilka amānīyuhum qul hātū burhānakum in kuntum ṣādiqīn. balā man aslama wajhahu li-llāhi wa huwa muḥsinun fa-lahu ajruhu ʿinda rabbihi wa lā khawfun ʿalayhim wa lā hum yaḥzanūn. wa qālati al-yahūdu laysati al-naṣārā ʿalā shayʾin wa qālati al-naṣārā laysati al-yahūdu ʿalā shayʾin wa hum yatlūna al-kitāb kadhālika qāla alladhīna lā yaʿlamūna mithla qawlihim fa-allāhu yaḥkumu baynahum yawma al-qiyāmati fīmā kānū fīhi yakhtalifūn. wa man aẓlamu mimman manaʿa masājida allāhi an yudhkara fīhā ismuhu wa saʿā fī kharābihā ulāʾika mā kāna lahum an yadkhulūhā illā khāʾifīn lahum fī al-dunyā khizyun wa lahum fī al-ākhirati ʿadhābun ʿaẓīm

O you who have believed! Say not: “Attend unto us!” but say: “Look upon us!” and listen! And for the coverers is a painful chastisement! Neither those who have covered over among the People of the Book nor the associators desire that any good should be sent down upon you from your Lord! Yet God singles out whomsoever It wills with Its Mercy, and God is Possessor of the Tremendous Grace! We do not abrogate a sign, nor cause it to be forgotten, save that We bring forth one better than it or one like unto it! Knowest thou not that God is powerful over all things? Knowest thou not that unto God belongs the dominion of the heavens and the earth, and that apart from God you possess neither protector nor helper? Or do you desire to question your Messenger as Moses was questioned before? And whoso exchanges covering-over for faith has indeed strayed from the level Path! Many among the People of the Book desire that they might turn you back into coverers after your faith, out of envy arising from themselves after the Truth had become clear unto them! Therefore, pardon and overlook until God brings Its Command! Verily, God is powerful over all things! And establish the prayer and give the alms! Whatsoever good you send forth for yourselves, you shall find it with God! Verily, God sees whatsoever you do! And they say: “None shall enter Paradise save he who is a Jew or a Christian!” Such are their wishes! Say: “Bring forth your proof if you are truthful!” Nay! Whoso surrenders his Face unto God while being virtuous—his reward is with his Lord; no fear shall come upon them, nor shall they grieve! And the Jews say: “The Christians stand upon nothing”; and the Christians say: “The Jews

stand upon nothing"—while they recite the Book! Likewise say those who know not, words similar to theirs! Thus God shall judge between them on the Day of Resurrection concerning that wherein they differed! And who is more unjust than one who prevents the sanctuaries of God from having Its Name remembered therein and strives for their ruin? Such people ought not to enter them save in fear! For them is disgrace in this world, and for them in the Hereafter/Finality is a tremendous chastisement!

Commentary: The movement of these verses is extraordinarily subtle. The previous group of verses (**Q. 2:92–103**) concerned the phenomenology of false mediation. There we saw the Calf, sorcery, Babylon, Hārūt and Mārūt, and the satanic recitation over the dominion of Solomon. The present cluster advances the argument further. It asks: what happens after the soul has already become alienated from living Revelation? The answer is that Revelation itself becomes transformed into an object of possession. Language becomes weaponized, prophecy becomes regulated, mercy becomes monopolized, scripture becomes privatized, and sanctity itself becomes enclosed within tribal ownership. Thus the entire movement from verse **104** to **114** concerns the struggle between living Disclosure (*tajallī*) and the human attempt to appropriate Disclosure for itself.

The section begins (**Q. 2:104**) unexpectedly with a linguistic correction: O you who have believed! Say not: *rāʿinā*, but say: *unẓurnā*! Outwardly, the exegetes tell us this concerns a wordplay exploited by some among the opponents of the Prophet (ص). Yet the deeper significance lies elsewhere. Language itself becomes the first battlefield of Revelation. For Revelation descends through language, and therefore the corruption of language is among the first signs of spiritual degeneration. Words are never neutral. They are containers of perception. They determine how the world appears. Once language becomes distorted, reality itself becomes distorted. The modern world has perfected precisely this art. War becomes peacekeeping. Domination becomes democracy. Usury becomes finance. Exploitation becomes opportunity. Colonization becomes civilization. Surveillance becomes security. Genocide becomes self-defense. Thus language itself becomes *siḥr*! The Qurʾān therefore begins by purifying speech.

The issue is not merely which word is uttered. The issue is whether language remains transparent to Reality or whether language becomes an instrument of concealment. Thus the believer is commanded to speak in a manner that preserves

receptivity before Disclosure. Then immediately comes the next theme: "Neither those who have covered over among the People of the Book nor the associators desire that any good should be sent down upon you from your Lord" (*mā yawaddu alladhīna kafarū min ahl al-kitābi wa lā al-mushrikīna an yunazzala ʿalaykum min khayrin min rabbikum*) (**Q. 2:105**)! This is a profound statement about the psychology of *envy*. Earlier we encountered hatred. Here we encounter something subtler: resentment toward Divine freedom itself. The denier does not merely reject Revelation. He resents that Revelation descends where he cannot control it. The ego wishes to regulate grace. The ego wishes to determine who is worthy. The ego wishes to decide where God may appear. Yet Revelation is sovereign. The Real discloses Itself where It wills. Hence: "God singles out whomsoever It wills with Its Mercy" (*wa allāhu yakhtaṣṣu bi-raḥmatihi man yashāʾ*)!

This is one of the central Qurʾānic doctrines. Divine Grace cannot be inherited. It cannot be monopolized. It cannot be ethnically possessed. It cannot be institutionally owned. It cannot be purchased. It cannot be administered by priesthoods. It cannot be regulated by civilization. It descends where It wills. This is precisely why every new Manifestation becomes scandalous. The scandal is not merely theological. The scandal is that God *refuses to obey* human expectations.

From our Bayānī perspective, the next verse is among the most important in the entire Qurʾān: "We do not abrogate a sign, nor cause it to be forgotten, save that We bring forth one better than it or one like unto it" (*mā nansakh min āyatin aw nunsihā naʾti bi-khayrin minhā aw mithlihā*) (**Q. 2:106**)! This verse is frequently reduced to legal abrogation. Such a reading is extraordinarily narrow and shallow. Phenomenologically, this verse describes the perpetual dynamism of Disclosure itself. Reality is alive. Revelation is alive. Theophany is alive. God is not exhausted by any previous Self-Disclosure or Manifestation. Every *tajallī* is true. Yet no *tajallī* and *ẓuhūr* is final! For the Infinite cannot be exhausted by a finite disclosure. Thus Revelation necessarily renews itself. Not because previous revelations were false. Not because previous manifestations failed. But because the Infinite remains Infinite. The Bayānī implications here are immense. For if every authentic Revelation is a Theophany, then every Revelation simultaneously reveals and conceals. Every Manifestation discloses the Real. Yet every Manifestation also becomes a veil to future disclosures once Its followers absolutize Its form. It was precisely against this tendency that the Primal Point pushed with unparalleled force, and said without equivocation:

﴿وَأَشْهَدُ بِأَنَّ مَثَلَ كُلِّ ظُهُورٍ كَمَثَلِ طُلُوعِ ٱلشَّمْسِ، إِنْ تَطْلُعْ إِلَىٰ مَا لَا عَدَّ لَهَا فَإِنَّهَا هِيَ شَمْسٌ وَاحِدَةٌ، وَإِنْ تَغْرُبْ إِلَىٰ مَا لَا عَدَّ لَهَا فَإِنَّهَا هِيَ شَمْسٌ وَاحِدَةٌ. كَذٰلِكَ فَٱسْتَضْرِبِ ٱلْمَثَلَ فِي شَمْسِ ٱلْحَقِيقَةِ، فَإِنَّ ٱلْأَوَّلَ هُوَ ٱلْآخِرُ، وَٱلظَّاهِرَ هُوَ ٱلْبَاطِنُ، لَا يُرَى فِي ٱلْأَعْرَاشِ إِلَّا مُجَلِّيهَا، وَلَا فِي ٱلْأَكْرَاسِ إِلَّا مُرَبِّيهَا. وَإِنْ يُمْكِنْ أَنْ تَبْقَىٰ نَفْسٌ مِنْ خَلْقِ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَكَانَ مِنْ سُكَّانِ بَحْرِ ٱلْحَقِيقَةِ، بِمِثْلِ مَا ٱتَّبَعَ أَوَّلَ ٱلَّذِي لَا أَوَّلَ لَهُ، يَتَّبِعُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، لِأَنَّ فِيهِمَا شَمْسًا وَاحِدَةً ظَاهِرَةً، وَذٰلِكَ شَمْسُ ظُهُورِ ٱللَّهِ، لَا تُحِيطُ بِهَا ٱلْأَمَاكِنُ، وَلَا تَحْوِي إِلَيْهَا ٱلْبَوَاطِنُ، وَلَا تُحَدُّ بِحُدُودٍ، وَلَا تُنْعَتُ بِمَحْدُودٍ. عَلَا عَنِ ٱلْمُشَابَهَةِ، وَتَعَالَىٰ عَنِ ٱلْمُشَاكَلَةِ، وَتَنَزَّهَ عَنِ ٱلْمُمَاثَلَةِ، وَتَقَدَّسَ عَنِ ٱلْمُقَارَنَةِ، وَتَفَرَّدَ عَنِ ٱلْمُجَانَسَةِ. كُلُّ ٱلْأَسْمَاءِ ٱسْمُهُ وَهُوَ لَا ٱسْمَ لَهُ، وَكُلُّ ٱلْأَنْعَاتِ نَعْتُهُ وَهُوَ لَا نَعْتَ لَهُ. بَاطِنُهُ كَلِمَةُ لَا إِلٰهَ إِلَّا ٱللَّهُ، وَظَاهِرُهُ فِي ٱلْفُرْقَانِ مُحَمَّدٌ رَسُولُ ٱللَّهِ، وَفِي ٱلْبَيَانِ ذَاتُ حُرُوفِ ٱلسَّبْعِ، وَفِي ٱلْإِنْجِيلِ عِيسَىٰ رُوحُ ٱللَّهِ، وَفِي ٱلزَّبُورِ دَاوُدُ صَفِيُّ ٱللَّهِ، وَفِي ٱلتَّوْرَاةِ مُوسَىٰ كَلِيمُ ٱللَّهِ، وَمِنْ بَعْدِ ٱلْبَيَانِ مَنْ يُظْهِرُهُ ٱللَّهُ، وَمِنْ بَعْدِ مَنْ يُظْهِرُهُ ٱللَّهُ مَنْ يُظْهِرُهُ ٱللَّهُ، وَمِنْ بَعْدِ مَنْ يُظْهِرُهُ ٱللَّهُ مَنْ يُظْهِرُهُ ٱللَّهُ، وَمِنْ بَعْدِ مَنْ يُظْهِرُهُ ٱللَّهُ مَنْ يُظْهِرُهُ ٱللَّهُ، وَمِنْ بَعْدِ مَنْ يُظْهِرُهُ

ٱللَّهُ مَنْ يُظْهِرُهُ ٱللَّهُ، وَمِنْ بَعْدِ مَنْ يُظْهِرُهُ ٱللَّهُ مَنْ يُظْهِرُهُ ٱللَّهُ. وَإِنْ أَقُولَنَّ إِلَىٰ مَا دُمْتُ حَيًّا لَا يَفْرَغُ فُؤَادِي عَنْ حَلَاوَةِ ذِكْرِهِمْ، وَلَمْ يَكُنْ عَلَىٰ فُؤَادِي شَيْئًا أَعَزَّ مِنْ ذٰلِكَ ٱلذِّكْرِ، وَإِنْ أَقُولَنَّ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، فَإِنَّ ٱللَّهَ لَيُظْهِرَنَّهُ، وَلَا حَدَّ لَهُ، وَلَا تَتَحَدَّدُ خَلْقُ ٱللَّهِ فِي ٱلْمُلْكِ، فَإِنَّهُ لَا أَوَّلَ لَهُ وَلَا آخِرَ، وَمَنْ يُحَدِّدْ أَعْرَاشَ ٱلْحَقِيقَةِ فِي ٱلْبَيَانِ ذٰلِكَ مِمَّنْ لَا يُؤْمِنُ بِٱللَّهِ، وَأَسْتَغْفِرُ ٱللَّهَ عَنْ ذٰلِكَ﴾

...And I bear witness that the likeness of every Manifestation (ẓuhūr) is as the rising of the sun: if it rises upon innumerable places, it is but one Sun; and if it sets upon innumerable places, it is still but one Sun. Likewise, take the similitude of the Sun of Reality (shams al-ḥaqīqa): for the First is the Last, and the Manifest is the Hidden. There is seen in the celestial thrones (al-ʿarāsh)[97] none but its Discloser (mujalīhā), and in the goblets none but its Nurturer. And if it were possible that a soul from among the creation might abide from the First—It Who has no beginning—unto the Last—It Who has no end—and be of the dwellers in the Ocean of Reality (baḥr al-ḥaqīqa), that soul would follow the First Who has no beginning and would follow the Last Who has no end, for in both is one single radiant Sun. And that is the Sun of the Manifestation of God (shams ẓuhūr allāh), which is not encompassed by spatial realms, nor is it encompassed by inward realities; it is not limited by limits, nor defined by definitions. It is exalted above resemblance, transcendent beyond similarity, sanctified from likeness, and hallowed beyond comparison. It is unique beyond all parity. All names are Its Name, while It has no Name; all Attributes are Its Attribute, while It has no attribute. Its inward Reality is the logoic-Word: ***lā ilāha illā allāh*** *(there is no god but God), and its outward form in the Qurʾān is Muḥammad, the Messenger of God; and in the Bayān: the Essence of the Seven Letters (dhāt ḥurūf al-sabʿ). And in the Gospels: Jesus, the Spirit of God (ʿīsā rūḥ allāh). And in the Psalms: David, the Chosen One of God (dāwūd ṣafī allāh), And in the Torah: Moses, the Speaker with God (mūsā kalīm allāh). And after the Bayān: He whom God shall make Manifest (man yuẓhiruhu'llāh). And after He whom God shall make*

Manifest: the One whom God shall make Manifest. And after the One whom God shall make Manifest: [another] *One whom God shall make Manifest. And after that One whom God shall make Manifest:* [another] *One whom God shall make Manifest. And after that One whom God shall make Manifest:* [another] *One whom God shall make Manifest. And after that One whom God shall make Manifest:* [another] *One whom God shall make Manifest. And after that One whom God shall make Manifest:* [another] *One whom God shall make Manifest. And after that One whom God shall make Manifest:* [yet another] *One whom God shall make Manifest.*

And verily, I shall speak of Them so long as I remain alive—never shall my heart be emptied of the sweetness of Their remembrance (ḥalāwat dhikrihim), nor has there been over My heart anything dearer than that remembrance. And were I to speak until the end of the One Who has no end, indeed God shall cause it to be made manifest—for It has no limit. Nor is the creation of God in the dominion (al-mulk) circumscribed, for it has neither beginning nor an end. And whosoever limits the thrones of Reality (aʿrāsh al-ḥaqīqa)[98] *in the Bayān—such a one is among those who believe not in God. And I seek forgiveness from God for that…*[99]

Thus attachment to a previous Revelation becomes negation (*nafy*) when it hardens into finality. The paradox is extraordinary: One first accepts Revelation. Then one absolutizes Revelation. Then one rejects the next Revelation in the name of the previous Revelation. Thus Affirmation (*ithbāt*) of the previous Disclosure becomes negation (*nafy*) in the next. Familiarity breeds negation in the name of Affirmation. For the soul mistakes loyalty to a form for loyalty to the Reality disclosed through that form. Thus it preserves the vessel while abandoning the wine, guards the lamp while extinguishing the flame, and defends the revelation while denying the Revealer newly appearing therein. Ibn ʿArabī has much to say about this. He calls it in general terms "the god created in belief," and in the first chapter of his ***Futūḥāt al-Makkīyah*** (The Meccan Openings) offers this absolutely stunning anecdote by way of reflection:

﴿أَلَا تَرَانِي أَتَجَلَّى لَهُمْ فِي الْقِيَامَةِ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَهَا وَالْعَلَامَةِ فَيَنْكِرُونَ رُبُوبِيَّتِي وَمِنْهَا يَتَعَوَّذُونَ وَبِهَا يَتَعَوَّذُونَ وَلَكِنْ لَا يَشْعُرُونَ وَلَكِنَّهُمْ يَقُولُونَ لِذَلِكَ

الْمُنْجَلِي نَعُوذُ بِاللَّهِ مِنْكَ وَهَا نَحْنُ لِرَبِّنَا مُنْتَظِرُونَ فَحِينَئِذٍ أَخْرُجُ عَلَيْهِمْ فِي الصُّورَةِ الَّتِي لَدَيْهِمْ فَيُقِرُّونَ لِي بِالرُّبُوبِيَّةِ وَعَلَى أَنْفُسِهِمْ بِالْعُبُودِيَّةِ فَهُمْ لِعَلَامَتِهِمْ عَابِدُونَ وَلِلصُّورَةِ الَّتِي تَقَرَّرَتْ عِنْدَهُمْ مُشَاهِدُونَ فَمَنْ قَالَ مِنْهُمْ إِنَّهُ عَبَدَنِي فَقَوْلُهُ زُورٌ وَقَدْ بَاهَتَنِي وَكَيْفَ يَصِحُّ مِنْهُ ذَلِكَ وَعِنْدَ مَا تَجَلَّيْتُ لَهُ أَنْكَرَنِي فَمَنْ قَيَّدَنِي بِصُورَةٍ دُونَ صُورَةٍ فَتَخَيَّلَهُ عَبْدٌ وَهُوَ الْحَقِيقَةُ الْمُمْكِنَةُ فِي قَلْبِهِ الْمُسْتُورَةُ فَهُوَ يَتَخَيَّلُ أَنَّهُ يَعْبُدُنِي وَهُوَ يَجْحَدُنِي﴾

Do you not see that I [God] *manifest to them on the* ***Day of Resurrection*** *in a form different from the one they recognize—or the sign by which they recognize Me—so they deny My Lordship, and they seek refuge from it, yet they are unaware! But they say to that manifest form, "We seek refuge in God from You, and here we are waiting for our Lord!" Then I come forth to them in the form they know, and they acknowledge Me as their Lord and acknowledge themselves as My servants! They worship Me for their sign and witness the form they have established. So, whoever among them says he worships Me, his claim is false and he has defied Me! How can this be valid when I manifested to him, he denied Me? Whoever confines Me to one form without another imagines he is a servant, even though he contains the True Reality hidden within his heart! He imagines he worships Me while he denies Me*! (*my trans.*)[100]

This is precisely the drama already unfolding throughout **al-Baqara**. The next verse deepens this point: "Unto God belongs the Dominion of the heavens and the earth" (*anna allāha lahu mulku al-samāwāti wa al-arḍ*) (**Q. 2:107**)! Why is this verse placed immediately after the verse of *naskh* (abrogation)? Because only the One who possesses the Dominion possesses the right to renew Disclosure. The authority to reveal includes the authority to reveal anew. The authority to speak includes the authority to speak again. Thus every attempt to freeze Revelation is secretly an attempt to seize ownership of God's Dominion. The community wishes to become guardian of the Voice. But the Voice remains free. Then

comes the devastating question: "Do you desire to question your Messenger as Moses was questioned before" (*am turīdūna an tasʾalū rasūlakum kamā suʾila mūsā min qablu*) (**Q. 2:108**)? The issue here is not inquiry. The Qurʾān never condemns genuine inquiry. The issue is conditional acceptance. The issue is bargaining with Revelation. The issue is demanding that Revelation conform to one's expectations before one will submit. This is the ego's final strategy. The ego says: I will obey once sufficiently convinced. I will surrender once all ambiguity disappears. I will believe once certainty becomes unavoidable.

But Revelation never functions this way. The ego demands certainty before surrender. The prophet as the Manifestation of the **Tree of Reality** demands surrender before certainty. The ego seeks mastery. Revelation seeks transformation. Hence: "Whoso exchanges covering-over for faith has indeed strayed from the level path!" (*wa man yatabaddali al-kufra bi-l-īmāni faqad ḍalla sawāʾa al-sabīl*)! Notice the language of exchange. The same commercial vocabulary appeared in the previous section concerning *siḥr*. The soul is always trading. The question is: what is being purchased? What is being sold?

The next verses expose the root motive: "Out of envy arising from themselves after the Truth had become clear unto them" (*ḥasadan min ʿindi anfusihim min baʿdi mā tabayyana lahumu al-ḥaqq*) (**Q. 2:109**). This is perhaps one of the most psychologically penetrating statements in the Qurʾān. The problem is not ignorance. The Truth had become clear. The problem is envy. Envy is hatred of another's participation in grace. Thus envy becomes hatred of grace itself. The envious soul does not merely desire blessing. It desires that blessing be removed from another. At the civilizational level this becomes persecution. At the theological level it becomes heresiology. At the political level it becomes empire. At the metaphysical level it becomes rebellion against Divine freedom. The remedy is surprising: "Pardon and overlook until God brings Its Command" (*faʿfū wa iṣfaḥū ḥattā yaʾtiya allāhu bi-amrihi*)! Why? Because resentment reproduces the structure it opposes. Negation feeds upon reaction. The believer must not become the mirror image of the denier. Then comes the remedy already encountered throughout the Sūrah: "Establish the prayer and give the alms" (*wa aqīmū al-ṣalāta wa ātū al-zakāta*) **Q. 2:110**)! Notice the pattern. Whenever the Qurʾān describes a pathology, it returns to prayer and generosity. Why? Because these are the two primary movements by which the ego is dismantled. Prayer abolishes autonomy. Almsgiving abolishes possessiveness.[101] Together they restore the soul to receptivity.

Tafsīr Sūrah al-Baqara

Then we reach one of the great climaxes: "None shall enter Paradise save he who is a Jew or a Christian" (*lan yadkhula al-jannata illā man kāna hūdan aw naṣārā*) (**Q. 2:111**)! Here the Qurʾān attacks religious exclusivism itself at its root. Not religion. Not Covenant. Not Revelation. But exclusivism. The ego always wishes to privatize salvation. Paradise becomes property. Election becomes property. Truth becomes property. God becomes property. The Qurʾān destroys this entire logic with a single phrase: "Such are their wishes" (*tilka amānīyuhum*)! Their wishes. Their projections. Their fantasies. Their desires. Not Reality. Not proof. Not certainty. Merely wishes. Hence: "Bring forth your proof if you are truthful" (*hātū burhānakum in kuntum ṣādiqīn*)! The demand for proof is devastating because the claim cannot be demonstrated. Every exclusivism eventually collapses into self-reference. The community says: We are saved because we are us. We are chosen because we are chosen. We are right because we are right. The circle closes. Truth disappears. Identity remains.

Then comes the remedy: "Whoso surrenders his Face unto God while being virtuous" (*man aslama wajhahu li-llāhi wa huwa muḥsinun*) (**Q. 2:112**)! This is among the most universal statements in the Qurʾān. Notice that salvation here is not attached to ethnicity. Not attached to tribe. Not attached to institution. Not attached to inherited identity. It is attached to the Face (*wajh*). The Face is orientation. Direction. Existential turning. One is saved not by belonging to a group but by turning one's Face toward the Real. For the Face (*al-wajh*) is not merely orientation; it is the very locus of Theophany. Thus the verse does not say: "Whoso submits his doctrine unto God," nor "Whoso submits his community unto God," but rather "Whoso submits his Face unto God" (*man aslama wajhahu li-llāhi*)! And the Face is always singular. Communities possess identities; only persons possess faces. Hence salvation occurs not through collective self-designation but through existential exposure before the Real. The Face turns—or it does not. This returns us to the Primordial Covenant: "Am I not your Lord?" The soul's response is not ultimately confessional. It is existential. The Face turns—or it does not.

The next verse reveals the tragic consequence of religious possession: "The Jews say: 'The Christians stand upon nothing. The Christians say: The Jews stand upon nothing'" (*wa qālati al-yahūdu laysati al-naṣārā ʿalā shayʾin wa qālati al-naṣārā laysati al-yahūdu ʿalā shayʾin*) (**Q. 2:113**)! And then comes the devastating observation: "While they recite the Book" (*wa hum yatlūna al-kitāb*)! That final phrase contains the entire tragedy. They possess scripture. They read scripture. They cite scripture. They defend scripture. Yet scripture has failed to

transform them. The Book has become object rather than event. Possession rather than Disclosure. Identity rather than transformation. The same structure repeats throughout sacred history.

Finally these cluster of verses culminates: "Who is more unjust than one who prevents the sanctuaries of God from having Its Name remembered therein and strives for their ruin" (*wa man aẓlamu mimman manaʿa masājida allāhi an yudhkara fīhā ismuhu wa saʿā fī kharābihā*) (**Q. 2:114**)? At the outward level this concerns physical sanctuaries. At the inward level it concerns something vastly deeper. The true sanctuary is the heart. The true *masjid* is the locus of prostration. The true ruin is forgetfulness. Thus the greatest oppressor is not merely one who destroys buildings. It is one who destroys remembrance. It is one who obstructs the Name. It is one who interrupts the relation between consciousness and the Real. The modern world excels at precisely this. Its most successful structures are not always those that attack religion directly. Rather they flood consciousness with distraction, noise, spectacle, consumption, and endless stimulation. The heart is never allowed to recollect itself. Thus the sanctuary becomes ruined without a stone being touched. The mosque remains standing. The church remains standing. The temple remains standing. Yet remembrance has departed. This is *kharāb*—ruin—in the deepest sense. These cluster of verses therefore ends where it began. Language was corrupted; mercy was envied; Revelation was monopolized; Disclosure was frozen; Paradise was privatized; the Book was weaponized; and sanctuaries were emptied. Yet throughout, the Qurʾān returns to a single principle: The Real remains free. It reveals where It wills. It renews what It wills. It chooses whom It wills. It cannot be possessed. It cannot be inherited. It cannot be monopolized. It cannot be enclosed. And every attempt to imprison the Infinite within the finite becomes another form of negation (*nafy*), while every surrender unto the Face before the perpetual freedom of Its Disclosure becomes Affirmation (*ithbāt*) and Light (*nūr*). Understand this, if you were to understand nothing else!

115:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ١١٥﴾

Tafsīr Sūrah al-Baqara

wa li-llāhi al-mashriqu wa al-maghribu fa-aynamā tuwallū fa-thamma wajhu allāh inna allāha wāsiʿun ʿalīm

And unto God belong the Orient and the Occident! Therefore, whithersoever you turn, there is the Face of God! Verily, God is All-Encompassing, All-Knowing!

Commentary: If there is a single verse in the Qurʾān that contains the entire metaphysics of Ibn ʿArabī, the entire cosmology of Suhrawardī, the entire doctrine of perpetual Manifestation in the Bayān, and indeed the entire phenomenology of Divine Presence, it is this verse. For after more than one hundred verses describing negation (*nafy*), denial, envy, exclusivism, idolatry, sorcery, covenant-breaking, spiritual blindness, attachment to inherited forms, and the rejection of successive disclosures, the Qurʾān suddenly opens an infinite horizon. It is as though the entire preceding drama has been preparing the soul for a single Disclosure: "Wherever you turn, there is the Face of God" (*aynamā tuwallū fa-thamma wajhu allāh*)! Everything before this verse concerns the ways consciousness conceals Reality from itself. This verse concerns the impossibility of Reality ever truly being absent. It is therefore one of the most radically affirmative verses in the whole Qurʾān.

The verse begins: "And unto God belong the Orient/the East and the Occident/the West" (*wa li-llāhi al-mashriqu wa al-maghribu*)! At the outward level, the Orient (*mashriq*) and Occident (*maghrib*) refer to east and west. Yet the Qurʾān rarely speaks merely geographically. The Orient is the place of rising. The Occident is the place of setting. The Orient is Manifestation. The Occident is concealment. The Orient is appearance. The Occident is withdrawal. The Orient is Disclosure. The Occident is occultation. Thus the verse immediately establishes a metaphysical principle: The Real is equally Lord of manifestation and concealment. God is not merely the Lord of epiphany. God is equally the Lord of eclipse. Not merely of presence, but also of absence. Not merely of certainty, but also of bewilderment. Not merely of Revelation, but also of its concealment (even its corruption, since the Misguider, *al-muḍill*, as we said earlier, is indeed one of the Names of God). This is one of the deepest Akbarian insights.

The novice seeks God only in the *mashriq*. The gnostic discovers God equally in the *maghrib*. The novice seeks God in Light. The gnostic discovers God in darkness. The novice seeks God in Revelation. The gnostic discovers God in concealment itself. For both rising and setting belong unto God. Suhrawardī would immediately recognize the symbolism. The

entire Ishrāqī universe is structured around Orient and Occident. The Orient is not east in a geographical sense. It is the Orient of Lights (*mashriq al-anwār*) and the place from which illumination dawns. The source from which all intelligible luminosity descends. Likewise the Occident is not merely west. It is the Occidental exile of embodied existence. The realm wherein Light becomes obscured through density, multiplicity, and matter. Yet this verse abolishes any dualism between them. Both belong to God. Light belongs to God. Shadow belongs to God. Presence belongs to God. Absence belongs to God. The Orient of Lights belongs to God. The Occidental exile belongs to God. Thus the journey itself becomes divine.

Then comes the extraordinary statement: "Therefore, whithersoever you turn..." (*fa-aynamā tuwallū*)! Notice carefully. The verse does not say: "Turn east." Nor: "Turn west." Nor: "Turn toward a particular sanctuary." Nor: "Turn toward a particular mountain." Nor: "Turn toward a particular civilization." Rather: Whithersoever you turn. The sacred geography suddenly explodes. All directions are relativized. Every compass collapses. Every orientation is transcended. The Infinite cannot be spatially localized. For direction belongs to creatures. Not to God. Direction exists because finitude exists. A finite thing occupies one place rather than another. The Infinite occupies no place because It is the ontological ground of place itself. Thus this verse performs a kind of spiritual detonation. It shatters every attempt to imprison God within a direction. Every attempt to localize the Infinite. Every attempt to monopolize Presence. Every attempt to convert Revelation into territory. This is why the verse comes immediately after the discussion of sanctuaries. People fight over sacred spaces. People fight over holy cities. People fight over temples. People fight over mosques. People fight over churches. People fight over shrines.

And then the Qurʾān suddenly says: "Whithersoever you turn..." (*aynamā tuwallū*)! The sanctuary remains sacred. But God is not imprisoned within the sanctuary. The Kaʿba is holy. But God is not contained within the Kaʿba. Jerusalem is holy. But God is not contained within Jerusalem. The heart is holy. But God is not contained even within the heart. The verse therefore abolishes idolatry at its deepest level. For idolatry is not merely worshipping statues. Idolatry is every attempt to confine the Infinite to the finite in any context.

Then comes the supreme mystery: "There is the Face of God" (*thamma wajhu allāh*)! Not the Essence; nor the Ipseity; nor the Absolute Hiddenness. The Face. The *wajh*. The entire verse revolves around this word. And from the standpoint of the Bayān, this word

becomes immeasurably significant. For the Face is the locus of encounter, not to mention one of the epithets of Subḥ-i-Azal and all the mirrors of the Bayān after Him, because one does not encounter the Unknowable Essence. One encounters the Face. The Face is Revelation. The Face is Disclosure. The Face is epiphany. The Face is relation. The Face is Manifestation. The Face is the place where hiddenness becomes visible. Thus the verse does not say: Wherever you turn, there is the Essence of God! It says: "Wherever you turn, there is the Face of God" (*aynamā tuwallū fa-thamma wajhu allāh*)! The Face is the theophanic threshold between transcendence and manifestation; between hiddenness and Disclosure; between the Infinite and the finite. This is why Ibn ʿArabī repeatedly returns to the concept of *wajh* because every existent thing possesses a face turned toward God. Every existent thing possesses a face through which God turns toward creation. Existence itself is woven from faces and every phenomenon is a face. Every being is a face, every event is a face, and every moment is a face. The universe becomes an infinite mirror gallery of divine countenances. Thus: "Wherever you turn.." (*aynamā tuwallū*) means literally: Everywhere you look. Everywhere you encounter. Everywhere you exist. Everywhere you perceive. Everywhere you suffer. Everywhere you rejoice. Everywhere you awaken. Everywhere you die. There is the Face of God.

Yet the Bayān pushes the matter even further. For in the writings of the Primal Point, as we indicated above regarding Ṣubḥ-i-Azal and the Bayānic mirrors, *al-Wajh* becomes one of the supreme titles of the Manifestation itself. This is not because the Manifestation is identical with the Divine Essence. Rather because the Manifestation is the supreme locus of the Divine Face. The Face through which God becomes known. The Face through which the Invisible becomes visible. The Face through which the Hidden Treasure becomes manifest. Thus from a Bayānī perspective this verse possesses a double significance. First: Everywhere is the Face of God. Second: The Face of God appears most completely in the Manifestation. The cosmos is therefore a hierarchy of faces. Every atom reflects. Every soul reflects. Every prophet reflects. Every saint reflects. Every world reflects. Yet the Manifestation is the Supreme Mirror; the most polished face; the most complete disclosure; the Sun among reflections; the Sun of Reality (*shams al-ḥaqīqa*). This is why the Bāb could identify Moses (ع), Jesus (ع), Muḥammad (ص), and *He whom God shall make Manifest* (or, as we have redesignated the matter: '*She whom God shall make Manifest*') as successive appearances of the same Solar Reality. Not because they are numerically

identical personalities. But because the same Face shines through each. The same Sun rises repeatedly. The same Reality appears again and again. Thus: "Wherever you turn, there is the Face of God" (*aynamā tuwallū fa-thamma wajhu allāh*) becomes: Wherever the Sun of the Manifestation arises, there is the Face of God!

The deeper phenomenological question now emerges: If the Face is everywhere, why is it not recognized? The answer is simple: Because the problem is never Divine absence. The problem is *human opacity*. The Face is always present. Recognition is not. The Sun always shines. The blind man does not see. The ocean is always present. The fish remains unaware. Reality is never absent. Consciousness becomes distracted. This is precisely why the previous hundred verses focused on negation. The Calf, sorcery, envy, exclusivism, idolatry, and possessiveness are all are forms of opacity. All are mechanisms whereby consciousness conceals the Face from itself. Thus the tragedy is never: "Where is God?" The tragedy is: "How have we become incapable of seeing?"

The verse concludes: "Verily, God is All-Encompassing, All-Knowing" (*inna allāha wāsiʿun ʿalīm*). These two names are not accidental: *wāsiʿ*, the All-Encompassing; the Boundless; the Infinitely Spacious. This name explains the first half of the verse. The Face appears everywhere because Reality excludes nothing. There is no outside, no exterior, no beyond. Nothing escapes the Infinite. Then: *ʿalīm*, the All-Knowing. This explains the second half. The Face is not merely everywhere; It is consciously present. The cosmos is not abandoned, not forgotten, nor accidental. The Infinite knows every turning, every orientation, every search, every bewilderment, every Disclosure and every concealment.

The ultimate secret of **Q. 2:115** is that it completely overturns the structure of negation. The denier imagines God absent. The verse says: God is everywhere. The exclusivist imagines God confined. The verse says: God is everywhere. The idolater imagines God localized. The verse says: God is everywhere. The literalist imagines God contained within a form. The verse says: God is everywhere. The skeptic imagines God hidden. The verse says: God is everywhere. The mystic imagines God present. The verse says: not merely present—everywhere. Thus after the long phenomenology of *nafy*, the Qurʾān suddenly opens onto pure Affirmation. Not merely that God exists; not merely that God acts; not merely that God reveals. But that every direction, every world, every form, every unveiling, every concealment, every rising, every setting, every manifestation, every occultation, every prophet, every revelation, every atom, every soul, every horizon, and every moment

is already suspended within the infinite field of the Divine Face. Therefore, whithersoever you turn—whether toward Moses (ع), Jesus (ع), Muḥammad (ص), the Bayān, *He whom God shall make Manifest/She whom God shall make Manifest*, the Orient of Light, or even the bewilderment of not knowing—there is the Face of God. So understand!

116-117:

﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلٌّ لَّهُ قَانِتُونَ ١١٦ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ١١٧﴾

wa qālū ittakhadha allāhu waladan subḥānahu bal lahu mā fī al-samāwāti wa al-arḍ kullun lahu qānitūn. badīʿu al-samāwāti wa al-arḍ wa idhā qaḍā amran fa-innamā yaqūlu lahu kun fa-yakūn

And they say: "God hath taken unto Itself a child!" Glory be unto It! Nay! Unto It belongs whatsoever is in the heavens and the earth; all are devoutly obedient unto/supplicating It! The Wondrous-Originator of the heavens and the earth! And whenever It authorizes a matter, It but says unto it: "Be!" and it is!

Commentary: If the previous verse (**Q. 2:115**) represented the apex of Divine immanence—"Whithersoever you turn, there is the Face of God"—then the present two verses immediately restore the complementary pole of transcendence. For Revelation continually protects consciousness from falling into either of two errors. One error is to imagine God absent from the world. The other is to imagine the world identical with God. The first error is overcome by: "Whithersoever you turn, there is the Face of God." The second is overcome by: "Glory be unto It" (*subḥānahu*) (**Q. 2:116**)! Thus these verses form a single metaphysical movement. The first dissolves separation. The second prevents confusion. The first reveals omnipresence. The second preserves transcendence. The first unveils the Face. The second protects the Mystery beyond the Face. This is precisely the equilibrium that the Shaykh al-Akbar calls the station between *tanzīh* (incomparability/transcendence) and *tashbīh*

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(similarity/immanence). The gnostic sees God everywhere, yet never mistakes any thing for God. He or she perceives the Divine Face in all things while simultaneously perceiving that the Divine Essence infinitely exceeds every face through which It appears. The entire metaphysical architecture of these two verses unfolds from this tension.

The verse **Q. 2:116** begins with what appears to be a theological proposition: "God hath taken unto Itself a child" (*ittakhadha allāhu waladan*). Yet the deeper issue is not biological sonship. The issue is metaphysical dependence. The issue is the attempt to insert relation into the Absolute. Thus the issue is the attempt to understand the Infinite through categories belonging only to finite beings because a child implies derivation, lineage, continuity of species, lack requiring supplementation, succession, temporality, and participation in a genus. But the Absolute possesses no genus, no species, no lineage, no succession, no lack, no need, no exteriority, no complement, no opposite, and no second. Thus the problem with attributing offspring to God is not merely doctrinal. It is ontological. It projects the structures of contingency into the Reality beyond contingency. The finite imagines the Infinite in its own image. The contingent imagines the Absolute according to contingent categories. The result is idolatry of thought.

Then comes one of the most important words in the Qurʾān: *Subḥānahu*/Glory be unto It! Yet *tasbīḥ* is more profound than glorification because its deepest function is negation. Not negation in the Bayānī sense of *nafy* as refusal of Disclosure, but negation as purification and the *unsaying* of all categories (apophasis). *Tasbīḥ* removes inappropriate attributions. It strips away conceptual idols. It protects the Mystery. Every time the Qurʾān says *subḥāna'llāh* (glory be unto God) it is performing a metaphysical operation. It is removing from the Divine all projections generated by finite consciousness. Thus the verse proceeds: "God has taken a child" (*ittakhadha allāhu waladan*)! *Subḥānahu*! Meaning: No. Not because God is less than what you imagine, but because God infinitely exceeds what you can possibly imagine. The denial protects transcendence. The negation becomes a higher affirmation. Every authentic theology eventually arrives here. The more deeply one knows God, the less one can define God. The closer one approaches Reality, the more inadequate concepts become. Hence the supreme Akbarian principle: Every conception of God *is not* God. And every time consciousness attempts to imprison the Infinite within a concept, Revelation responds: *Subḥānahu*!

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The verse now explains why Divine sonship is impossible: "Unto It belongs whatsoever is in the heavens and the earth" (*lahu mā fī al-samāwāti wa al-arḍ*)! The statement appears simple, but its implications are not. Ownership here does not mean legal possession. It means ontological dependence. Everything derives its existence from the Real. Everything remains dependent upon the Real. Everything subsists through the Real. Everything returns to the Real. There exists nothing outside the Divine relation. Nothing possesses independent being. Nothing stands autonomously. This is one of the central pillars of both Akbarian metaphysics and Illuminationist ontology. Existence itself is borrowed luminosity. Every being is a ray. Every creature is a reflection. Every world is a Disclosure. Every reality is a loan from the Infinite. Thus the verse eliminates sonship by revealing something even more intimate. The relation between God and creation is not familial. It is ontological. God is not parent. God is Being (*wujūd*) itself. The universe does not descend from God as offspring. Instead, the universe appears through God as theophany. This distinction is *decisive*.

Then comes one of the most bewildering statements in the Qurʾān: "All are devoutly obedient unto It" or "are supplicating It" (*kullun lahu qānitūn*). Every being is *already-always* in submission to It. Every atom. Every galaxy. Every angel. Every stone. Every tree. Every world. Every thought. Every event. Every death. Every birth. Everything *already-always* obeys It without even knowing that they are doing so. Everything is supplicating It without even realizing that they are doing so. This universal *qunūt* (supplication) is nothing other than the existential reality underlying the primordial Covenant. Every thing has already answered "Yea!" (*balā*) before its appearance in the world of manifestation. Thus all things remain obedient because their very existence is the unfolding of that primordial assent. Rebellion therefore belongs not to Being itself but to a particular mode of consciousness within Being. The question therefore becomes: Why does rebellion against God even appear at all? The answer is that rebellion against the Divine exists only at the level of perception. Ontologically nothing escapes God. The rebel imagines autonomy and independence. The rebel imagines self-subsistence. Yet even rebellion occurs within Divine permission because God's presence occurs *in* the rebellion itself. Even denial depends upon the Reality being denied, so even negation unfolds within Being. Thus from the perspective of the Real there is only universal prostration. The Qurʾān repeatedly returns to this theme. The stars prostrate. The mountains prostrate. The trees prostrate. Even the shadows prostrate. The

heavens prostrate. The earth prostrates. Everything prostrates. Human beings merely possess the peculiar capacity to imagine otherwise. The gnostic is therefore not one who begins submitting. The gnostic is one who awakens to the submission to God already constituting Reality since there is no escape from Reality as Reality *is* God.

Then comes one of the most profound Divine Names in the Qurʾān: *Badīʿ al-samāwāti wa al-arḍ* (**Q. 2:117**). The Wondrous-Originator of the heavens and the earth! The name *badīʿ* deserves careful attention. It does not simply mean creator. Nor maker. Nor artisan. Rather, it signifies origination without precedent. Origination without model. Origination without imitation. Origination without prior pattern. Everything else creates by rearranging what already exists. Only God originates absolutely. This is why the term is so important in both Illuminationist, Akbarian, and Bayānī discourse as well. For the Real is not merely the first cause within a chain of causes. The Real is *perpetual origination itself*. Existence is not something God did. Existence is something God is continually doing. Creation is not a past event. Creation is the perpetual eruption of novelty from the Infinite. This is precisely why Ibn ʿArabī speaks of: the renewal of creation at every moment. And why Suhrawardī sees existence as an endless irradiation of Light. And why the Bāb continually emphasizes the perpetual newness of Divine Self-Disclosure. For if God is *badīʿ*, then Reality can never become static. Every moment is unprecedented; every instant is a fresh creation; every breath is a new cosmos; and every theophany is unique. No Disclosure repeats itself. No moment returns. No manifestation exhausts the Infinite.

About this Name *al-Badīʿ*, the Shaykh al-Akbar says:

﴿فِي ٱلِٱسْمِ ٱلْبَدِيعِ وَتَوَجُّهِهِ عَلَىٰ إِيجَادِ ٱلْعَقْلِ وَٱلْعُقُولِ، وَهُوَ ٱلْقَلَمُ ٱلْأَعْلَىٰ، وَمِنَ ٱلْحُرُوفِ عَلَى ٱلْهَمْزَةِ وَتَفَاصِيلِ ٱلْهَمْزَةِ، وَمِنَ ٱلْمَنَازِلِ عَلَى ٱلشَّرَطَيْنِ، وَٱلْإِمْدَادِ ٱلْإِلٰهِيِّ ٱلنَّفْسِيِّ وَمَرَاتِبِهِ ٱلذَّاتِيَّةِ وَٱلزَّائِدَةِ﴾

Concerning the Name al-badīʿ (البديع) (*the Wondrous-Originator*), *and its orientation toward the bringing-into-origination of the Intellect* (*al-ʿaql*) *and the intellects* (*al-ʿuqūl*)—*and this is the*

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Supreme Pen (*al-qalam al-aʿlā* القلم الأعلى); *and, from among the letters (al-ḥurūf), its correspondence pertains to al-hamza* (ء), *together with the articulated differentiations of the hamza; and, from among the stations* (*al-manāzil*), to *al-Sharṭayn* (الشرطين) (The Two Signs) [i.e. the first lunar mansion]; *and* [likewise] *the divine animic effusion* (*al-imdād al-ilāhī al-nafsī*), *along with its degrees—those essential* (*marātibihi al-dhātīya*) *and those superadded* (*al-zāʾida*).[102]

Hamzaʾ (ء) itself is traditionally understood as the first articulation emerging from silence. In that sense, *al-Badīʿ* corresponds to origination, the Supreme Pen corresponds to the First Determination (*taʿayyun awwal*), the *hamzaʾ* corresponds to the first articulation, and *kun* ("Be!") corresponds to the transition from articulation into manifestation. Thus the entire hierarchy of existence is contained symbolically within this sequence: from the Hidden Mystery beyond determination, to the First Intellect, to the primordial articulation of the Divine Command, and finally to the appearance of worlds within the theater of manifestation. The *hamzaʾ* stands at the threshold between absolute hiddenness and expression, just as the Supreme Pen stands at the threshold between the unconditioned Divine Knowledge and the differentiated realities contained within creation. It is therefore fitting that Ibn ʿArabī associates the Name *al-Badīʿ* with both the Pen and the *hamzaʾ*, for origination itself begins with the emergence of distinction from undifferentiated concealment. The entire cosmos may thus be contemplated as the unfolding implications of a single primordial articulation: the endless explication of that first *hamzaʾ* through which the Creative Imperative perpetually resounds as *kun fa-yakūn* ("Be! and it is"). Indeed, in this perspective every existent thing becomes a differentiated commentary upon that original articulation, every world a further vocalization of its hidden possibilities, and every theophany another Disclosure of the inexhaustible meanings latent within the Wondrous-Originator's first self-expression.

And whosoever recites this Name *al-Badīʿ* during the term of the mansion of the Two Signs (*al-sharṭayn*) eighty-six times (**86x**) per day during the hours of the Sun, Venus and Jupiter, God shall open the doors of origination unto them and fulfill their wish and bestow upon them their need when the presence of that thing was deemed impossible and its absence decreed, and within the means of justice and balance. And whosever recites *badīʿu al-samāwāti wa al-arḍ wa idhā qaḍā amran fa-innamā yaqūlu lahu kun fa-yakūn* ("The Wondrous-Innovator of the heavens and the earth! And whenever It authorizes a matter, It but says unto it: "Be!" and it is") forty-seven times (**47x**) a day for a full year to the number of its

letters, God shall fulfill any wish and/or desire within the bounds of the cosmic balance and within the greater causal equilibrium of things.

Thus verse **Q. 2:117** culminates in: "Whenever It authorizes a matter, It but says unto it: "Be!" and it is" (*wa idhā qaḍā amran fa-innamā yaqūlu lahu kun fa-yakūn*)! This is among the most misunderstood phrases in scripture. The naïve mind imagines a verbal command; a divine speech-act; or an uttered word. Yet the gnostics understand otherwise. The command: *Kun*/Be! is not a sound. It is not a language. It is not even a word. It is the ontological imperative whereby non-manifest possibility enters manifestation. It is the transition from hiddenness into appearance. It is the movement from the immutable archetype into existence. It is the passage from Divine Knowledge into experiential Disclosure. In Akbarian language, *kun* is the perpetual articulation of the Breath of the All-Merciful (*nafas al-raḥmānīya*). The cosmos itself is the unfolding of that Breath. Existence is the echo of *kun*. Every being is a syllable within the Divine utterance. Every world is a sentence. Every Revelation is a paragraph. The entire universe is a continuously spoken Book.

In the language we have already employed throughout this commentary, *kun* may be understood through the **Seven Creative Attributive Imprints**. The hidden possibility first appears within the **Primal Will** (*mashīʾa*). The Will becomes specified through Intentional **Volition** (*irāda*). It receives Measured **Determination** (*qadar*). It is **authorized** through Decree (*qaḍāʾ*). It is confirmed through **Realization** (*imḍāʾ*). It unfolds within its **Appointed Term** (*ajal*). It becomes inscribed within the **Book** (*kitāb*). Thus: "Be!" contains the entire descent of Being. The Command is not merely a command. It is the whole metaphysical architecture of manifestation compressed into a single syllable.

These two verses therefore complete what **Q. 2:115** began. There we learned: "Wherever you turn, there is the Face of God!" Here we learn: Yet no face exhausts the Mystery. There we learned Divine immanence. Here we learn Divine transcendence. There we encountered Presence. Here we encounter Origination. There we discovered the Face. Here we encounter the Hidden Source of every Face. And thus the verses culminate in one of the most profound truths of metaphysics: Everything is a theophany. *No-thing* is the Theophanizer. Everything manifests the Real. Nothing *contains* the Real. Everything proclaims the Command: "Be!" Yet the One who says "Be!" forever remains beyond all that comes to be. Thus the cosmos, the heavens, the earth, the prophets, the revelations, the

saints, the worlds, the lights, the souls, the letters, the Names, the Attributes, the Acts, the Similitudes, and the infinite mirrors of manifestation are nothing other than the endlessly renewed traces of the Wondrous-Originator (*al-badīʿ*) whose creative imperative never ceases to reverberate through the boundless horizons of existence.

118-123:

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۗ كَذَٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ١١٨ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ١١٩ وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ١٢٠ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَن يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ١٢١ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ١٢٣﴾

wa-qāla alladhīna lā yaʿlamūna lawlā yukallimunā allāhu aw taʾtīnā āyatun kadhālika qāla alladhīna min qablihim mithla qawlihim tashābahat qulūbuhum qad bayyannā al-āyāti li-qawmin yūqinūna. innā arsalnāka bi-l-ḥaqqi bashīran wa-nadhīran wa-lā tusʾalu ʿan aṣḥābi al-jaḥīm. wa-lan tarḍā ʿanka al-yahūdu wa-lā al-naṣārā ḥattā tattabiʿa millatahum qul inna hudā allāhi huwa al-hudā wa-laʾini ittabaʿta ahwāʾahum baʿda alladhī jāʾaka mina al-ʿilmi mā laka mina allāhi min waliyyin wa-lā naṣīr. alladhīna ātaynāhumu al-kitāba yatlūnahu ḥaqqa tilāwatihi ulāʾika yuʾminūna

bihi wa-man yakfur bihi fa-ulāʾika humu al-khāsirūn. wa-ttaqū yawman lā tajzī nafsun ʿan nafsin shayʾan wa-lā yuqbalu minhā ʿadlun wa-lā tanfaʿuhā shafāʿatun wa-lā hum yunṣarūn

And those who know not, say: "Why does God not speak unto us? Or why does a Sign not come unto us?" Thus spoke those before them with speech like unto their speech! Their hearts have become alike! Indeed, have We made clear the Signs unto a people possessing certainty! Verily, We have sent thee with the Truth as a bearer of glad tidings and a warner; and thou shalt not be questioned concerning the companions of hell! And never shall the Jews nor the Christians be pleased with thee until thou followest their creed! Say: "Verily, the Guidance of God—it is the Guidance!" And were thou to follow their caprices after that knowledge which hath come unto thee, thou wouldst have neither protector nor helper from God! Those unto whom We have given the Book recite it with the recitation due unto it! Those are they who believe therein! But whoso covers over it—those indeed are the losers! And be Godwary of a Day wherein no soul shall avail another soul in anything; nor shall any ransom be accepted from it; nor shall intercession profit it; nor shall they be succoured!

Commentary:[103] We now arrive at a subtle but decisive turning point in the architecture of **Sūrah al-Baqara**. The discussion has moved from the phenomenology of negation (*nafy*) in its cruder forms toward its more sophisticated manifestations. Earlier the deniers simply covered over the Truth. Then they demanded signs. Then they demanded ever more signs. Now the Qurʾān discloses a deeper structure altogether: the soul that places conditions upon Disclosure itself. The issue is no longer whether God discloses. The issue is whether the ego will accept the mode by which Disclosure arrives. The verse begins: "Why does God not speak unto us? Or why does a Sign not come unto us" (*lawlā yukallimunā allāhu aw taʾtīnā āyatun*) (**Q. 2:118**)?

Observe carefully that this demand appears pious. It even appears spiritual. Yet the Qurʾān immediately unmasks it. The demand is not for Truth but for Truth upon one's own terms. The ego wishes to dictate the conditions under which Reality may appear. It wishes to negotiate with Revelation itself. Phenomenologically, this is among the deepest structures of denial. The individual says: "I will believe if..." Yet the condition is endlessly deferred. If a sign comes, another sign is demanded. If speech arrives, another form of

speech is required. If a miracle occurs, a greater miracle is sought. Thus the problem is not evidential deficiency but *existential resistance*. The soul has already determined beforehand the form Revelation must take and therefore cannot recognize Revelation when it arrives. Hence: "Thus spoke those before them with speech like unto their speech. Their hearts have become alike" (*kadhālika qāla alladhīna min qablihim mithla qawlihim*)!

The Qurʾān here introduces one of its most profound laws of spiritual anthropology: denial reproduces itself across history because the structure of the denier remains the same. Civilizations change; languages change; and even theologies change. Yet the phenomenology remains identical. Pharaoh asks for one thing; the Quraysh another; the People of the Book of the Prophet's (ع) time another; the Shiʿite ʿulamā of the nineteenth century demanded conformity to inherited jurisprudence; the Bahāʾīs demand conformity to institutional structures; the secular rationalist demands conformity to the dogmas of disenchanted materialism; and yet the underlying gesture remains unchanged. Each demands that Reality appear according to the ego's preferred grammar and conform to it. Thus their hearts resemble one another because they participate in a *single archetype*. Negation possesses its own transhistorical lineage. Just as Affirmation (*ithbāt*) has its saints, prophets, friends of God, and people of unveiling, so too does negation possess its own spiritual genealogy. The forms differ; the refusal remains identical, and hence why the bulk of the **First Unity of the Persian Bayān** says what it does.

Yet immediately after this comes the remedy: "Indeed have We made clear the Signs unto a people possessing certainty" (*qad bayyannā al-āyāti li-qawmin yūqinūna*)! Notice that certainty (*yaqīn*) appears once more. The Sign is not absent. The obstacle is not the Sign. The obstacle is the mode of seeing. Revelation is always self-disclosing. The Real is perpetually unveiling Itself. The deficiency lies not in Disclosure but in receptivity. Thus *yaqīn* is not the result of signs; rather signs become visible through *yaqīn*. The person of certainty perceives the Theophany in every event, every encounter, every Revelation, every providential guide, every manifestation of the Divine Word. The uncertain soul asks for more signs. The certain soul discovers that existence itself has always already been the Sign. Then comes the declaration: "Verily, We have sent thee with the Truth as a bearer of glad tidings and a warner" (*innā arsalnāka bi-l-ḥaqqi bashīran wa-nadhīran*) (**Q. 2:119**)! The prophet-messenger now appears as the locus wherein Truth becomes articulated. Yet the next phrase is equally important: "Thou shalt not be questioned concerning the companions of

hell" (*wa-lā tusʾalu ʿan aṣḥābi al-jaḥīm*)! This is a profound liberation. For one of the burdens of the prophetic soul is the desire to save everyone. Yet Revelation repeatedly teaches that guidance cannot be forced. The function of the messenger is Disclosure, not coercion. The prophet bears witness. The response belongs to each soul.

In Akbarian language, every locus receives the *tajallī* according to its preparedness (*istiʿdād*). The sun illuminates equally, but mirrors reflect differently. The prophet is therefore not accountable for the opacity of a stone nor the blindness of one who deliberately closes his eyes before the dawn. The next verse then expands the discussion beyond specific historical communities: "And never shall the Jews nor the Christians be pleased with thee until thou followest their creed" (*wa-lan tarḍā ʿanka al-yahūdu wa-lā al-naṣārā ḥattā tattabiʿa millatahum*) (**Q. 2:120**)! The esoteric meaning extends far beyond confessional identities. Here "Jew" and "Christian" function archetypically as every established symbolic order that seeks the domestication of Revelation. Every living Disclosure encounters this demand: Become like us; accept our grammar; conform to our inherited structures; adopt our categories; submit to our symbolic order and do not deviate a hair's breadth from it. Yet Revelation never originates from the symbolic order. It ruptures it. Thus every Manifestation of Divine Speech stands before a civilization and hears the same demand: conform!

Yet the Qurʾān's response is uncompromising: "Verily, the Guidance of God—it is the Guidance" (*hudā allāhi huwa al-hudā*)! Guidance possesses no external criterion. Revelation cannot be validated by the systems it arrives to transcend. If the prophet requires validation from the inherited order, then Revelation ceases to be Revelation altogether. The Divine Word becomes subordinated to history rather than history being judged by the Divine Word. This verse therefore addresses a perennial temptation. Every dispensation seeks eventually to become the standard by which future disclosures are judged. Yet the Qurʾān like the Bayān reverses the equation. The criterion remains God, not inherited consensus—nor even the outward formulations of a previous Manifestation, let alone literalized readings of prophecy.[104] As such this part of the verse secretly abolishes every attempt to subordinate Revelation to an external criterion in one fell swoop. For the moment a Revelation is judged by something outside itself—whether inherited scripture, ecclesiastical authority, juridical consensus, genealogy, historical continuity, scientific fashion, philosophical systems, political or institutional necessity, or even communal

approval—it has already ceased to function as Revelation. Revelation is self-authenticating because it proceeds from the very Source of all criteria. Thus every Manifestation appears as scandal precisely because He or She reverses the hierarchy. Humanity wishes to judge God by its standards, while Revelation judges humanity by God's. The crisis of every dispensation therefore consists in deciding which tribunal shall prevail.

Then comes one of the most beautiful verses in this section: "Those unto whom We have given the Book recite it with the recitation due unto it" (*alladhīna ātaynāhumu al-kitāba yatlūnahu ḥaqqa tilāwatihi*) (**Q. 2:121**)! Most readers imagine recitation (*tilāwa*) to mean vocalization. But the deeper meaning is far richer. *Tilāwa* derives from following: One recites by following the text. Thus the true reciter is not merely one who pronounces words correctly. The true reciter becomes existentially configured by the Reality being recited. The Book is not merely read. It is inhabited. This is why: "Those are they who believe therein" (*ulāʾika yuʾminūna bihi*)! Faith emerges not from verbal recitation but from ontological conformity. The Book descends into Being. Revelation becomes character, perception, vision, and mode of existence. Hence there is a vast difference between reading Scripture and being read by Scripture. Most read the Book, but the saints become the Book's own reading of them. Thus they recite it with the recitation due unto it. This is because the ordinary believer approaches Scripture as *object*. The saint becomes object before Scripture. The former interprets the Word; the latter is interpreted by it. The former seeks meanings within the text; the latter becomes a locus wherein the text Discloses meanings never before seen.

Finally, verse **Q. 2:123** closes this section with a return to eschatology: "And be Godwary of a Day wherein no soul shall avail another soul in anything" (*wa-ttaqū yawman lā tajzī nafsun ʿan nafsin shayʾan wa-lā yuqbalu minhā ʿadlun wa-lā tanfaʿuhā shafāʿatun wa-lā hum yunṣarūn*)! The Day here is not merely future chronology. It is the unveiling of ontological Truth itself. Every borrowed identity collapses. Every inherited prestige dissolves. Every social mask falls away. One stands before Reality stripped of mediation. This is why neither ransom nor intercession nor external assistance avail. For all these belong to the realm of relational identities. But before the Absolute, only one's actual mode of being remains. The verse therefore returns us to where the Sūrah began: *taqwā*. For when every borrowed support vanishes, only existential alignment with the Real remains. The soul discovers that the true intercessor was never external. It was the degree to which the Divine Light had

already become established within one's own being. The "Day" therefore reveals the bankruptcy of every borrowed certainty. Neither ancestry, affiliation, community, office, title, lineage, covenant, nor inherited confession survives the Encounter. The soul appears only as the measure of what it has actually realized. Every second-hand faith is burned away. Every borrowed certainty dissolves. What remains is the soul's actual relation to the Real.

Thus the section moves in a perfect arc: from demanding signs, to recognizing signs; from demanding external validation, to discovering Divine Guidance itself; from merely reciting the Book, to becoming transformed by the Book; and finally from dependence upon others, to standing before the Real alone. The entire movement is the passage from mediated consciousness to immediate encounter—from inherited certainty to realized certainty—from religion as possession to religion as unveiling. And that unveiling is *yaqīn*. It is the heart finally recognizing that the Sign it demanded was present from the beginning.

124-140:[105]

﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ
وَمِن ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ١٢٤ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا
بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ١٢٥ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا
بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَن
كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ١٢٦ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ
الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ١٢٧ رَبَّنَا
وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ

إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ١٢٨ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ١٢٩ وَمَن يَرْغَبُ عَن
مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ ١٣٠ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ١٣١ وَوَصَّىٰ بِهَا
إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
١٣٢ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي
قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ
مُسْلِمُونَ ١٣٣ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ١٣٤ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٣٥ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ
مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٦ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ
فَقَدِ اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ
١٣٧ صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ١٣٨ قُلْ أَتُحَاجُّونَنَا
فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ١٣٩ أَمْ تَقُولُونَ

Tafsīr Sūrah al-Baqara

إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِندَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

wa idhi ibtalā ibrāhīma rabbuhu bi-kalimātin fa-atammahunna qāla innī jāʿiluka li-l-nāsi imāman qāla wa min dhurriyyatī qāla lā yanālu ʿahdī al-ẓālimīn. wa idh jaʿalnā al-bayta mathābatan li-l-nāsi wa amnan wa-ttakhidhū min maqāmi ibrāhīma muṣallan wa ʿahidnā ilā ibrāhīma wa ismāʿīla an ṭahhirā baytiya li-l-ṭāʾifīna wa al-ʿākifīna wa al-rukkaʿi al-sujūd. wa idh qāla ibrāhīmu rabbi ijʿal hādhā baladan āminan wa-rzuq ahlahu mina al-thamarāti man āmana minhum bi-llāhi wa al-yawmi al-ākhiri qāla wa man kafara fa-umattiʿuhu qalīlan thumma aḍṭarruhu ilā ʿadhābi al-nār wa biʾsa al-maṣīr. wa idh yarfaʿu ibrāhīmu al-qawāʿida mina al-bayti wa ismāʿīlu rabbanā taqabbal minnā innaka anta al-samīʿu al-ʿalīm. rabbanā wa-jʿalnā muslimayni laka wa min dhurrīyatinā ummatan muslimatan laka wa arinā manāsikanā wa tub ʿalaynā innaka anta al-tawwābu al-raḥīm. rabbanā wa-bʿath fīhim rasūlan minhum yatlū ʿalayhim āyātika wa yuʿallimuhumu al-kitāba wa al-ḥikmata wa yuzakkīhim innaka anta al-ʿazīzu al-ḥakīm. wa man yarghabu ʿan millati ibrāhīma illā man safiha nafsahu wa laqadi iṣṭafaynāhu fī al-dunyā wa innahu fī al-ākhirati la-mina al-ṣāliḥīn. idh qāla lahu rabbuhu aslim qāla aslamtu li-rabbi al-ʿālamīn. wa waṣṣā bihā ibrāhīmu banīhi wa yaʿqūbu yā baniyya inna allāha iṣṭafā lakumu al-dīna fa-lā tamūtunna illā wa antum muslimūn. am kuntum shuhadāʾa idh ḥaḍara yaʿqūba al-mawtu idh qāla li-banīhi mā taʿbudūna min baʿdī qālū naʿbudu ilāhaka wa ilāha ābāʾika ibrāhīma wa ismāʿīla wa isḥāqa ilāhan wāḥidan wa naḥnu lahu muslimūn. tilka ummatun qad khalat lahā mā kasabat wa lakum mā kasabtum wa lā tusʾalūna ʿammā kānū yaʿmalūn. wa qālū kūnū hūdan aw naṣārā tahtadū qul bal millata ibrāhīma ḥanīfan wa mā kāna mina al-mushrikīn. qūlū āmannā bi-llāhi wa mā unzila ilaynā wa mā unzila ilā ibrāhīma wa ismāʿīla wa isḥāqa wa yaʿqūba wa al-asbāṭi wa mā ūtiya mūsā wa ʿīsā wa mā ūtiya al-nabīyūna min rabbihim lā nufarriqu bayna aḥadin minhum wa naḥnu lahu muslimūn. fa-in āmanū bi-mithli mā āmantum bihi faqadi ihtadaw wa in tawallaw fa-innamā hum fī shiqāq fa-sayakfīkahumu allāh wa huwa al-samīʿu al-ʿalīm. (ṣibghata allāh wa man aḥsanu mina allāhi ṣibghatan wa naḥnu lahu ʿābidūn. qul a-tuḥājjūnanā fī allāhi wa huwa rabbunā wa rabbukum wa lanā aʿmālunā wa lakum

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aʿmālukum wa naḥnu lahu mukhliṣūn. am taqūlūna inna ibrāhīma wa ismāʿīla wa isḥāqa wa yaʿqūba wa al-asbāṭa kānū hūdan aw naṣārā qul a-antum aʿlamu am allāhu wa man aẓlamu mimman katama shahādatan ʿindahu mina allāhi wa mā allāhu bi-ghāfilin ʿammā taʿmalūn

And when His Lord tested Abraham with Words, and He fulfilled them completely. It said: "Verily, I am making thee an Imām for humanity." He said: "And from among my progeny?" It said: "My Covenant reacheth not the wrongdoers!" And when We made the House a place of return for humanity and a sanctuary: "Take ye, then, from the Station of Abraham a place of prayer!" And We covenanted with Abraham and Ishmael: "Purify My House for those who circumambulate, those who retreat therein, and those who bow and prostrate!" And when Abraham said: "My Lord! Make this a secure land and provide its people with fruits—whosoever among them believeth in God and the Last Day." It said: "And whoso covereth over, I shall grant him enjoyment for a little while; then shall I compel him unto the chastisement of the blaze/fire—and wretched is the destination!" And when Abraham and Ishmael were raising up the foundations of the House: "Our Lord! Accept it from us! Verily, Thou alone art the All-Hearing, the All-Knowing!" "Our Lord! Make us two submitters unto Thee; and from our progeny a community submitting unto Thee! Show us our rites, and turn toward us in mercy. Verily, Thou alone art the Oft-Relenting, the All-Merciful!" "Our Lord! Raise up among them a Messenger from among themselves who shall recite unto them Thy Signs, teach them the Book and Wisdom, and purify them! Verily, Thou alone art the Granderous, the Wise!" And who turneth away from the Creed of Abraham save one who hath made a fool of his own soul? Indeed, We chose Him in this world; and verily, in the Hereafter He shall be among the Righteous Ones! When His Lord said unto Him: "Submit!" He said: "I have submitted unto the Lord of all the worlds!" And Abraham enjoined it upon His sons, and Jacob likewise: "O my sons! Verily, God hath chosen for you the Religion! Therefore die not except while ye are submitters unto It! Or were ye witnesses when death came unto Jacob, when He said unto his sons: "What shall ye worship after me?" They said: "We shall worship thy God and the God of thy fathers—Abraham, Ishmael, and Isaac—One God; and unto It are we submitters!" That was a community which hath passed away! Unto it belongs what it earned, and unto you belongs what ye earn; and ye shall not be questioned concerning what they were doing! And they say: "Become Jews or

Christians and ye shall be guided." Say: "Nay! Rather the Creed of Abraham, an Incliner unto Truth; and He was not among the associators!" Say: "We believe in God, and in what hath been sent down unto us, and in what was sent down unto Abraham, Ishmael, Isaac, Jacob, and the Tribes; and in what was given unto Moses and Jesus; and in what was given unto the prophets from their Lord! We make no distinction between any of them, and unto It are we submitters!" Then if they believe in the like of that wherein ye believe, they have indeed been guided! But if they turn away, then they are only in schism. And God shall suffice thee against them; and It is the All-Hearing, the All-Knowing! The Dye of God! And who is fairer in dye than God? And unto It are we worshippers! Say: "Do ye dispute with us concerning God, while It is our Lord and your Lord? Unto us belong our deeds and unto you belong your deeds; and unto It are we sincere!" Or do ye say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say: "Are ye more knowing, or is God?" And who is more unjust than one who conceals a testimony from God that is with him? And God is not heedless of what ye do!

Commentary: With this final cluster before the midpoint of the Sūrah, the entire architecture of **al-Baqara** now discloses its deepest concern. What began with the distinction between the Godwary, the coverers-over, and the hypocrites; what proceeded through Adam (ع), the Names, the Children of Israel, the Cow, the repeated drama of refusal, the demand for signs, and the critique of inherited closure, now arrives at its culminating Abrahamic disclosure. The question becomes: what is religion before it hardens into identity? Or, more radically, what remains of religion once every historical enclosure, sectarian claim, inherited prestige, juridical possession, and genealogical entitlement has been stripped away? The answer given by these verses is Abraham (ع): not Abraham (ع) as ethnic ancestor, not Abraham (ع) as the property of Judaism, Christianity, Islam, Shiʿism, Sunnism, Bābism, Bahāʾism, or any other dispensation, but Abraham as *primordial orientation* toward the Real before all secondary crystallizations. Thus the entire section revolves around a single metaphysical movement: the passage from identity to Reality, from inheritance to realization, from possession to surrender, from negation (*nafy*) to Affirmation (*ithbāt*).

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The section opens with the testing of Abraham (ع): "And when his Lord tested Abraham with logoic-Words, and He fulfilled them completely" (*wa-idh ibtalā ibrāhīma rabbuhu bi-kalimātin fa-atammahunna*) (**Q. 2:124**). The sequence is decisive. Abraham is not first made an Imām and then tested; rather, He is tested first, and only after He fulfills the logoic-Words completely does the station of Imamate appear. These logoic-Words (*kalimāt*) are not merely verbal commands. They are ontological determinations, theophanic demands, existential trials, and archetypal unveilings through which Abraham (ع) is drawn out of every merely inherited, psychological, or social identity and into the pure station of the *ḥanīf*. In Akbarian language, the *kalimāt* are modalities of Divine Self-Disclosure (*tajallīyāt*) appearing as ordeals within the locus of Abrahamic preparedness (*istiʿdād*). Each logoic-Word is a Divine Name demanding embodiment. Each trial is a mirror wherein Abraham (ع) must either contract before the Real or expand into the form required by It. Thus the testing of Abraham is not God learning something about Abraham (ع). It is Abraham (ع) being actualized through the Divine Knowledge already turned toward Him. The trial reveals the form of the servant to himself.

Only then does the Real declare: "Verily, I am making thee an Imām for humanity" (*innī jāʿiluka li-l-nāsi imāman*)! This is one of the most important declarations in the entirety of the Qurʾān. Prophethood here is not the culmination. Imamate is. Abraham is already prophet, already friend (*khalīl*), already recipient of Revelation, already the breaker of idols, already the wanderer out of inherited forms. Yet another station remains: ontological centrality. For the Imām is not merely a leader in the outward political or communal sense. The Imām is the axis (*quṭb*), the Pole around whom the spiritual cosmos turns, the living *mīzān* wherein the Divine Names are harmonized without contradiction, the manifest locus through which the invisible Covenant becomes legible in history. In Illuminationist language, the Imām is the orienting Light by which the hierarchy of lights is ordered and by which the souls in darkness recover their direction toward the Orient of Reality. In Bayānī language, the Imām is the living locus of Affirmation, the Point wherein the command of the Real becomes present, operative, and irresistible to those whose hearts have not been sealed by negation.

Abraham (ع) then asks: "And from among my progeny" (*wa-min dhurriyyatī*)? The answer is severe: "My Covenant reacheth not the wrongdoers" (*lā yanālu ʿahdī al-ẓālimīn*)!

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Here the Qurʾān quietly destroys every theory of sacred entitlement. The Covenant is not transmitted by blood as automatic possession. Genealogy may become vessel, but never guarantee. Descent may provide a locus, but it cannot compel realization. The wrongdoer (*ẓālim*) is not merely the externally immoral person; the *ẓālim* is one who places a thing outside its ontological station, who dislocates Reality by subordinating the Real to ego, tribe, institution, sect, ideology, or inherited prestige. Thus the Covenant does not reach the *ẓālim* because the *ẓālim* has already veiled the very receptivity by which Covenant can be received. In this one sentence, the Qurʾān severs Imamate from genealogical automatism while preserving the mystery of sacred lineage as vessel. The Bayān repeats this principle with uncompromising force: the locus of Divine authority is determined by the living Manifestation of the Command, not by inherited claim, historical memory, or collective possession. The Covenant belongs to realization, not inheritance, hence why the Bāb appointed in Ṣubḥ-i-Azal as His Mirror someone completely outside of his physical family lineage.

The next movement concerns the House: "And when We made the House a place of return for humanity and a sanctuary" (*wa-idh jaʿalnā al-bayta mathābatan li-l-nāsi wa-amnan*) (**Q. 2:125**). The House (*bayt*) possesses several simultaneous levels. Outwardly it is the Kaʿba. Cosmologically it is the heart of the world. Anthropologically it is the human heart. Metaphysically it is the Perfect Human. The key word is *mathāba:* a place of return. All beings return because all beings seek their Source, even when they do not know what they seek. Multiplicity longs for Unity. Dispersion seeks recollection. The exiled soul seeks the homeland of its own Pre-Eternal Covenant. Thus the House is not merely a structure in space; it is the geometrical embodiment of *tawḥīd* within the world of direction. Around it, bodies circumambulate; through it, souls remember the center; by it, the scattered circumference is recollected into the Point. The House is the spatial symbol of the metaphysical heart.

Then the command comes: "Take ye from the Station of Abraham a place of prayer" (*wa-ttakhidhū min maqāmi ibrāhīma muṣallan*). The Station of Abraham (*maqām ibrāhīm*) is not merely a commemorative location. It is the ontic rank of Abrahamic standing: the place where the servant stands after abandoning idols, after fulfilling the logoic-Words, after becoming receptive to the Covenant, after passing from argument into surrender. To take from this Station a place of prayer means that true worship must be established from the

Abrahamic rank itself. Prayer is not complete if performed from inherited identity alone. It must be performed from the station of the *ḥanīf*: the one inclined away from all idols toward the One. In the language already developed in this *tafsīr*, *ṣalāt* is the re-erection of the axis between heaven and earth. Here that axis is explicitly Abrahamic. One prays truly only when one stands where Abraham (ع) stood: before the Real without negotiation.

Then Abraham (ع) and Ishmael (ع) are commanded: "*Purify My House for those who circumambulate, those who retreat therein, and those who bow and prostrate*" (*an ṭahhirā baytiya li-l-ṭāʾifīna wa-l-ʿākifīna wa-l-rukkaʿi al-sujūd*)! Notice: "My House." The House belongs to God, not to Abraham (ع), not to Ishmael (ع), not to a tribe, nation, dispensation, clergy, institution, or religious bureaucracy. The command is purification. Outwardly this means cleansing the sanctuary from idols. Inwardly it means emptying the heart of every claim that competes with the Real. Metaphysically it means restoring transparency to Divine Self-Disclosure. Phenomenologically it means stripping consciousness of every accretion by which the ego occupies the inner sanctuary and calls that occupation religion. The House is pure when nothing remains within it except God. The heart is pure when it becomes a House of the Real. The dispensation is pure when it refuses to mistake its historical form for possession of the Real. Thus Abraham (ع) and Ishmael (ع) together become the agents of primordial purification: the father of *ḥanīfīya* and the sacrificed son raising the sanctuary of surrender.

The next verse moves from House to City: "My Lord! Make this a secure land" (*rabbi ijʿal hādhā baladan āminan*) (**Q. 2:126**). Security (*amn*) here is more than physical safety. Its deepest opposite is existential anxiety, the trembling of the soul dispersed among multiplicities, idols, fears, rival authorities, and imagined powers. The secure land is the soul established in *tawḥīd*. The secure land is the heart no longer fragmented by competing claims. The secure land is the Imaginal geosophy of a world whose center has been restored. Abraham (ع) is not merely praying for a city; He is constructing a sacred topology: the House at the center, the secure land as circumference, the fruits as providential nourishment, and the people as possible loci of faith or concealment. This is the cosmology of sanctuary.

Yet Abraham's (ع) prayer initially asks provision for "whosoever among them believeth in God and the Last Day" (*man āmana minhum bi-llāhi wa al-yawmi al-ākhiri*)! The Divine response expands the economy: "And whoso covereth over, I shall grant him

enjoyment for a little while; then shall I compel him unto the chastisement of the Fire; and wretched is the destination" (*man kafara fa-umattiʿuhu qalīlan thumma aḍṭarruhu ilā ʿadhābi al-nār wa biʾsa al-maṣīr*)! The Real provides for even the coverer-over, the *kāfir*. This is an immense secret. Divine Lordship sustains even those who deny It. The Breath of the All-Merciful does not cease to breathe through a creature because that creature veils the Source of its breath. But the enjoyment is "for a little while" because every form severed from its root is transient. *Kufr* may receive provision, but it cannot convert provision into felicity. It consumes the fruits without recognizing the Tree. Thus the very mercy that sustains becomes, when misrecognized, the ground of eventual torment. The Fire is not arbitrary vengeance. It is the unveiled truth of a mode of being that consumed Divine provision while denying Divine source.

Then Abraham (ع) and Ishmael (ع) raise the foundations of the House: "Our Lord! Accept it from us! Verily Thou alone art the All-Hearing, the All-Knowing" (*rabbanā taqabbal minnā innaka anta al-samīʿu al-ʿalīm*) (**Q. 2:127**)! The foundations (*qawāʿid*) are not merely architectural bases. They are the metaphysical supports upon which the sanctuary of *tawḥīd* becomes manifest in the world. In the outward world, Abraham (ع) and Ishmael (ع) raise stones. In the inward world, they raise the foundations of the heart. In the Imaginal World, they raise the archetypal Temple through which all later orientations toward the Real will be measured. Yet even as they build, they ask acceptance. This is crucial. The realized servant never assumes that an act, even a sacred act, belongs to him. The higher the act, the greater the poverty. Abraham (ع) builds the House of God and still says: "accept it from us" (*rabbanā taqabbal minnā*)! This is the *adab* of pure servanthood. Even the raising of the sanctuary remains dependent upon Divine acceptance.

Then comes the prayer: "Our Lord! Make us two submitters unto Thee; and from our progeny a community submitting unto Thee" (*rabbanā wa-jʿalnā muslimayni laka wa-min dhurrīyatinā ummatan muslimatan laka*) (**Q. 2:128**)! Abraham (ع) asks for submission after He has already fulfilled the logoic-Words, received the Covenant, and raised the House. This is extraordinary. Submission is not an initial act left behind by higher realization. It deepens endlessly. Islām here is not membership in a historical community but *existential transparency* before the Real. The greater the realization, the greater the surrender. The closer the servant comes to the Divine, the more radically he or she discovers that nothing

belongs to himself—not action, not knowledge, not station, not covenant, not even surrender. Thus Abraham (ع) becomes the archetypal *ḥanīf* precisely because he never ceases submitting.

He then asks: "Show us our rites" (*wa-arinā manāsikanā*). The rites (*manāsik*) are not merely ritual procedures. They are forms through which the invisible becomes embodied. Ritual is metaphysics enacted by the body. It is the descent of meaning into gesture. It is the training of the soul through form until form becomes transparent to Reality. In Illuminationist terms, the rite is a luminous configuration within the sensible world that reorients the soul toward the Orient of Light. In Akbarian terms, the rite is a modality of *tajallī* in movement, a revealed choreography by which the servant's body becomes a sign. In Bayānī terms, the rite is valid only when it remains alive to the Manifestation of the Command; otherwise, it becomes a husk, an inherited motion emptied of presence. Thus Abraham (ع) asks to be shown the rites because true worship is not invented by the ego. It is Disclosed.

Then: "Turn toward us in Mercy! Verily, Thou alone art the Oft-Relenting, the All-Merciful" (*wa-tub ʿalaynā innaka anta al-tawwābu al-raḥīm*). *Tawba* is not merely repentance from sin. It is return, and more profoundly, reciprocal turning. The servant turns toward God because God has first turned toward the servant. *Tawba* is the circular motion of mercy between origin and return. The House is *mathāba*, a place of return; *tawba* is the inward motion corresponding to that House. The soul returns to God because God has made return possible. Thus the Abrahamic sanctuary is not only built of stones. It is built of return.

The prayer then ascends to messengerhood: "Our Lord! Raise up among them a Messenger from among themselves, who shall recite unto them Thy Signs, teach them the Book and Wisdom, and purify them" (*rabbanā wa-bʿath fīhim rasūlan minhum yatlū ʿalayhim āyātika wa-yuʿallimuhumu al-kitāba wa-l-ḥikmata wa-yuzakkīhim*) (**Q. 2:129**)! The Abrahamic cycle now reveals its secret. The House, the Covenant, the Imamate, the Community, the Rites, and the Messenger are not separate themes. They are aspects of a single economy of Disclosure. The Messenger arises from among them because Revelation must enter the language, flesh, history, and symbolic world of its recipients. Yet He or She does not merely confirm their existing identity. He or She recites the Signs, teaches the Book, teaches Wisdom, and purifies. Recitation opens perception. Teaching the Book orders

consciousness. Teaching Wisdom discloses the inner proportion of realities. Purification removes the veils preventing realization. The goal of Revelation is not information but *transmutation*. The Messenger exists to convert human beings (even if a handful) into pure mirrors of Divine Self-Disclosure.

Here the verse names God "the Granderous, the Wise" (*al-ʿazīz al-ḥakīm*)! Might without wisdom would crush; wisdom without might would remain unmanifest. In the Messenger both are joined. The Revelation descends with irresistible authority, yet its authority is ordered by Wisdom. This recalls the earlier closing of Adam's (ع) naming scene, where knowledge and wisdom were paired. Here, at the Abrahamic foundation of the later Muḥammadan dispensation, the same logic reappears: Revelation is not brute power. It is wisdom made effective.

Then the Qurʾān asks: "And who turneth away from the Creed of Abraham save one who hath made a fool of his own soul" (*wa-man yarghabu ʿan millati ibrāhīma illā man safiha nafsahu*) (**Q. 2:130**)? This is not merely praise of a historical religion. It is an ontological diagnosis. To turn away from Abraham (ع) is to turn away from the primordial orientation of the soul toward Reality. It is to prefer secondary forms over the primary Real, identity over Truth, institution over Disclosure, inherited certainty over living Encounter. The one who does so has "made a fool of his own soul" because he has inverted his own ontological purpose. The soul was created to mirror the Real, but it wastes itself reflecting idols. It was fashioned as a House, but it fills itself with images. It was summoned to become a locus of Affirmation, but it contracts into negation. Such a soul is foolish not because it lacks cleverness, but because it lacks ontological intelligence. It does not know what it is for.

The verse continues: "Indeed, We chose him in this world; and verily, in the Hereafter he shall be among the Righteous Ones" (*wa laqadi iṣṭafaynāhu fī al-dunyā wa innahu fī al-ākhirati la-mina al-ṣāliḥīn*)! Abraham (ع) is chosen in this world because He becomes a pure locus of the Divine choice; and in the Hereafter He is among the *ṣāliḥīn* because his being has been set right. *Ṣalāḥ* is ontological rectitude: each thing placed in its proper relation to the Real. Abraham (ع) is *ṣāliḥ* because nothing in Him competes with God. His inward *qibla* is straight. His heart is a purified House. His station is a place of prayer. His creed is inclination without association.

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The section then condenses itself into a single primordial exchange: "When his Lord said unto Him: Submit! He said: I have submitted unto the Lord of all the worlds" (*idh qāla lahu rabbuhu aslim qāla aslamtu li-rabbi al-ʿālamīn*) (**Q. 2:131**)! This is perhaps the entire first half of **al-Baqara** gathered into one dialogue. The Divine summons: Submit! The realized response: I have submitted. Everything else unfolds between these two moments. The Godwary submit. The coverers-over resist. The hypocrites oscillate. The Children of Israel hesitate, bargain, defer, and fragment. Abraham (ع) does not negotiate. He does not demand signs. He does not impose conditions. He does not ask Reality to conform to Himself. He conforms Himself to Reality. Thus Abraham (ع) becomes the living opposite of *nafy*. He is Affirmation embodied.

This is why Abraham then enjoins the same upon his sons, and Jacob (ع) likewise: "O my sons! Verily, God hath chosen for you the Religion; therefore die not except while ye are submitters" (*yā baniyya inna allāha iṣṭafā lakumu al-dīna fa-lā tamūtunna illā wa-antum muslimūn*) (**Q. 2:132**). The testament is not: preserve my ethnicity, defend my institution, harden my memory into a sect, or weaponize my name against later Disclosure.[106] The testament is: die in submission. This means: let surrender become the seal of your existence. Let the final state of the soul be transparency before the Real. The "Religion" chosen here is not merely an outward system but the total Abrahamic disposition: Covenant, Imamate, House, Prayer, Purification, Messengerhood, Wisdom, and surrender. To die as submitters is to pass from the world while oriented toward the Lord of all the worlds rather than toward the idols of identity.

Then the scene shifts to Jacob (ع) upon his deathbed: "What shall ye worship after me" (*mā taʿbudūna min baʿdī*) (**Q. 2:133**)? Notice carefully what Jacob (ع) does not ask. He does not ask: what tribe shall ye belong to? What institution shall ye preserve? What historical narrative shall ye defend? What inherited name shall ye carry? Instead He asks: what shall ye worship? The question concerns orientation, not affiliation. At death, secondary identities collapse. The soul stands before the essential question: toward what has its being been directed? Thus Jacob's (ع) final concern is not outward identity but inward *qibla*. His sons answer: "We shall worship thy God and the God of thy fathers—Abraham, Ishmael, and Isaac—One God; and unto It are we submitters" (*naʿbudu ilāhaka wa ilāha ābāʾika ibrāhīma wa ismāʿīla wa isḥāqa ilāhan wāḥidan wa naḥnu lahu muslimūn*)! They mention ancestry, yet the

ancestry culminates in unity and submission. The patriarchs are not invoked as possessive capital but as witnesses to the One. Thus *islām* here appears not as a later historical label but as *primordial existential structure*. Before Judaism became Judaism, before Christianity became Christianity, before Islam became Islam, there was submission unto the Real.

The next verse (**Q. 2:134**) delivers the blow against inherited sanctity: "That was a community which hath passed away. Unto it belongs what it earned, and unto you belongs what ye earn; and ye shall not be questioned concerning what they were doing" (*tilka ummatun qad khalat lahā mā kasabat wa-lakum mā kasabtum wa-lā tusʾalūna ʿammā kānū yaʿmalūn*)! Here the Qurʾān destroys one of humanity's most persistent spiritual illusions: borrowed realization. Abraham's (ع) station cannot save you. Jacob's (ع) testament cannot save you. Moses's (ع) rank cannot save you. Jesus's (ع) purity cannot save you. Muḥammad's (ص) Reality cannot save you. The Imāms' (ع) Light cannot save you. The Primal Point's Manifestation cannot save you—unless their realities are realized in you according to your capacity. The spiritual economy of the Real admits no inherited privilege. Genealogy dissolves before realization. Ancestry dissolves before actuality. Theological affiliation dissolves before existential attainment. Philosophical certainties dissolve upon the rising of the Sun of Reality! This continues the Sūrah's relentless critique of *taqlīd*. Truth is never inherited as possession. It must be realized as transformation.

Then comes the sectarian claim: "Become Jews or Christians and ye shall be guided" (*kūnū hūdan aw naṣārā tahtadū*) (**Q. 2:135**). The response is decisive: "Nay! Rather the Creed of Abraham, an Incliner unto Truth; and he was not among the associators" (*bal millata ibrāhīma ḥanīfan wa-mā kāna mina al-mushrikīn*)! This is the central theme of the entire first half of **al-Baqara**. The Qurʾān refuses to allow Revelation to become imprisoned within its own historical forms. Every community eventually mistakes the vessel for the wine. Every dispensation eventually mistakes the finger for the moon. Every Revelation eventually becomes an institution seeking permanence. Yet Abraham (ع) stands prior to institutional religion altogether. The *ḥanīf* is the one who inclines away from every idol toward the One. But the deepest idols are not statues. The deepest idols are conceptual. Sectarianism can become an idol. Religious identity can become an idol. Inherited doctrine can become an idol. Even Revelation itself can become an idol when its outward form is absolutized against the living movement of future Disclosure. *Abrahamicity*, as an ontological choice, is the

perpetual refusal of such idolatry. It is the readiness to follow the Real wherever It discloses Itself.

This leads directly into the magnificent declaration: "We believe in God, and in what hath been sent down unto us, and in what was sent down unto Abraham, Ishmael, Isaac, Jacob, and the Tribes; and in what was given unto Moses and Jesus; and in what was given unto the prophets from their Lord. We make no distinction between any of them, and unto It are we submitters" (*āmannā bi-llāhi wa mā unzila ilaynā wa mā unzila ilā ibrāhīma wa ismāʿīla wa isḥāqa wa yaʿqūba wa al-asbāṭi wa mā ūtiya mūsā wa ʿīsā wa mā ūtiya al-nabīyūna min rabbihim lā nufarriqu bayna aḥadin minhum wa naḥnu lahu muslimūn*) (**Q. 2:136**)! The outward reading sees ecumenism. The deeper reading sees ontology. The prophets are not competing sources. They are differentiated self-disclosures of a single Light. As many colors emerge from one sunlight passing through different media, so the revelations emerge from the one Logos through different historical mirrors. Multiplicity belongs to manifestation; Unity belongs to Source. Thus the gnostic does not flatten prophetic difference, nor does he absolutize it into rivalry. He sees the One True Light in many lamps, and only denounces false lights.[107] In Bayānī terms, every true Manifestation is a modality of the single Primal Reality disclosing Itself according to the capacity of the age. To deny one for the sake of another is fragmentation. To affirm all the True Ones in their proper stations is *tawḥīd*.

Then: "If they believe in the like of that wherein ye believe, they have indeed been guided; but if they turn away, then they are only in schism" (*fa-in āmanū bi-mithli mā āmantum bihi faqadi ihtadaw wa-in tawallaw fa-innamā hum fī shiqāq*) (**Q. 2:137**). Schism (*shiqāq*) is not mere disagreement. It is a splitting of the soul from the axis of unity. The sectarian subject inhabits division because he sees Revelation horizontally, as competing possessions, rather than vertically, as descents from one Source.[108] Thus schism is the phenomenology of multiplicity severed from Unity. The verse then says: "God shall suffice thee against them; and It is the All-Hearing, the All-Knowing" (*sayakfīkahumu allāh wa huwa al-samīʿu al-ʿalīm*)! This is not merely reassurance. It means the Real itself is sufficient against fragmentation because the Real hears every claim and knows every hidden motive. The servant of *tawḥīd* does not need to be vindicated by sectarian tribunals. The Real suffices.

Then comes the metaphysical climax of the cluster: "The Dye of God! And who is fairer in dye than God? And unto It are we worshippers" (*ṣibghata allāh wa-man aḥsanu mina allāhi ṣibghatan wa-naḥnu lahu ʿābidūn*) (**Q. 2:138**). Religion is no longer described merely as

belief, law, doctrine, or institution. Religion is coloration. It is dye. Transformation. Participation. Cloth plunged into dye does not merely acquire an external mark; the color penetrates its fibres. Likewise the soul immersed in Divine Presence becomes colored by the Divine Names. Mercy colors perception. Wisdom colours thought. Justice colours action. Beauty colours vision. Compassion colours relation. Majesty colors resolve. In Akbarian language, this is *taḥaqquq*: realization through assuming the traits of the Divine Names according to servanthood. In Illuminationist language, it is the soul's irradiation by the hierarchy of Lights until darkness is overcome by luminous presence. In Bayānī language, it is the victory of Affirmation over negation, such that the being of the servant becomes a living *yes* to the Divine summons. The goal is not correct opinion. The goal is Divine coloration.

The next verse advances this further: "Do ye dispute with us concerning God, while It is our Lord and your Lord?" (*a-tuḥājjūnanā fī allāhi wa-huwa rabbunā wa-rabbukum*) (**Q. 2:139**)! The Real cannot be possessed. No community owns God. No scripture owns God. No clergy owns God. No covenant owns God. No dispensation owns God. All such claims invert the relation. Humanity belongs to God; God does not belong to humanity. The moment religion becomes ownership, the Real disappears behind the veil of possession. Therefore, religion as ownership is a trait of the false. Thus the verse continues: "Unto us belong our deeds and unto you belong your deeds; and unto It are we sincere" (*wa-lanā aʿmālunā wa-lakum aʿmālukum wa-naḥnu lahu mukhliṣūn*). The criterion becomes sincerity (*ikhlāṣ*), not identity; realization, not affiliation; orientation, not inherited claim. *Ikhlāṣ* is the purification of intention from every rival object. It is the heart belonging to God alone. Thus the *mukhliṣ* is one whose inner House has been purified.

Finally, the section ends by returning to Abraham and the patriarchs: "Or do ye say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say: Are ye more knowing, or is God?" (*am taqūlūna inna ibrāhīma wa ismāʿīla wa isḥāqa wa yaʿqūba wa al-asbāṭa kānū hūdan aw naṣārā*) (**Q. 2:140**)! This is the ultimate question posed throughout **al-Baqara**. It is the question asked of Adam's angels, of the Children of Israel, of those who demanded signs, of those who claimed inherited election, of every religious community, and of every ego: will one permit Reality to define itself, or will one insist on defining Reality according to inherited categories? The tragedy of religion begins when humanity attempts to possess Revelation. The triumph of religion begins when humanity permits itself to be

possessed by Revelation. Thus the whole arc from Abraham's (ع) testing to the Dye of God reaches its culmination here. Abraham (ع) becomes the primordial *ḥanīf* because He abandons every idol. The final idol is not stone. The final idol is certainty itself when certainty hardens into possession.

`The verse concludes: "And who is more unjust than one who conceals a testimony from God that is with him? And God is not heedless of what ye do" (*wa man aẓlamu mimman katama shahādatan ʿindahu mina allāhi wa mā allāhu bi-ghāfilin ʿammā taʿmalūn*)! Concealment is the final form of negation. Throughout **al-Baqara**, *nafy* has revealed itself as refusal of Disclosure: covering, hardening, bargaining, demanding signs, fragmenting revelation, mistaking inheritance for realization. Here *nafy* reaches its most subtle form: knowing and yet concealing, seeing and yet refusing to testify, recognizing the Real and yet subordinating recognition to identity. Against this stands Abrahamic *ḥanīfiya*: the perpetual readiness to affirm the Real wherever and however It manifests. Thus the entire first half of the Sūrah culminates in a single imperative: be colored by God rather than by history, by Reality rather than identity, by Disclosure rather than inheritance, by sincerity rather than possession, and by Affirmation rather than negation. For the true inheritor of Abraham (ع) is not the one who claims Abraham (ع), but the one who stands where Abraham (ع) stood: before the Living Real, stripped of every secondary attachment, a purified House, a place of return, a station of prayer, dyed with the Dye of God, and submitted unto the Lord of all the worlds!

142 (Conclusion):

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ١٤٢﴾

sayaqūlu al-sufahāʾu mina al-nāsi mā wallāhum ʿan qiblatihimu allatī kānū ʿalayhā qul li-llāhi al-mashriqu wa-l-maghribu yahdī man yashāʾu ilā ṣirāṭin mustaqīm

Tafsīr Sūrah al-Baqara

The fools among humanity shall say: "What hath turned them away from their *qibla* upon which they had been?" Say: "Unto God belong the Orient and the Occident! It guideth whomsoever It willeth unto a Straight Path!"

Commentary: We now arrive at the verse with which we conclude this commentary upon the first half of **Sūrah al-Baqara**; and it is as though the entire arc of what preceded has been gathered into this single question concerning orientation. From the opening of the Sūrah, the matter was always guidance (*hudā*): "Guidance for the Godwary/God-conscious" (*hudan lil-muttaqīn*) (**Q. 2:2**). The Book appeared first as the transcendent inscription, the Living Qurʾān, the Perfect Human, the locus of the Divine Names in whom there is no doubt. Then the Sūrah unfolded the human responses to that Disclosure: the Godwary, who receive Light; the coverers-over, who seal themselves against it; the hypocrites, who simulate proximity while inwardly fleeing; Adam (ع), who receives the Names; Iblīs (ل), who refuses the embodied locus of the Command; the Children of Israel, who vacillate between covenant and evasion; the Cow, whose living symbol is dismembered by juridical overcomplication; Abraham (ع), who fulfills the logoic-Words and becomes Imām; the House, which becomes the place of return; the Dye of God, which reveals religion as coloration rather than possession; and finally the *qibla*, which discloses that the deepest question of religion is not where the body turns, but toward what Reality the whole being is oriented.

The verse begins: "The fools among humanity shall say..." (*sayaqūlu al-sufahāʾu mina al-nāsi*). This is not merely an historical remark concerning those who objected to the change of *qibla*. The Qurʾān here speaks in the future tense because the archetype is perennial. The fools will always speak. In every age, whenever the Living Command turns the locus of orientation, the people of spiritual stupidity object. Their stupidity (*safah*) is not lack of cleverness. It is ontological lightness, existential frivolity, the dissipation of the soul into surfaces. The *safīh* is one who lacks metaphysical gravity. He clings to directions but misses the Orient. He preserves inherited forms but loses the Face. He notices movement but cannot perceive guidance. Thus when the *qibla* turns, the fool sees only inconsistency. The gnostic sees renewed Disclosure.

Their question is: "What hath turned them away from their *qibla* upon which they had been" (*mā wallāhum ʿan qiblatihimu allatī kānū ʿalayhā*)? This is the voice of all fixation. It is the question of every community that absolutizes a previous form of obedience against

the living movement of God. It is the question of the one who mistakes yesterday's Command for an eternal possession, who imagines that fidelity means *immobility*, who cannot distinguish the immutable Real from the changing directions through which the Real educates the soul. Yet the *qibla* is never worshipped. God is worshipped. The direction is a pedagogy, not an idol. When the direction itself becomes absolute, the *qibla* has become a calf. Here the Sūrah returns secretly to the story of the Cow and the Calf. The Children of Israel dismembered the Cow by over-questioning the command, while they worshipped the Calf by crystallizing form into idol. Both errors converge in the fools of this verse. One form of folly over-analyzes the sign until its life is lost; another freezes the sign until it becomes an idol. But the Real is neither captured by analysis nor contained by form. The *qibla* exists to orient the soul toward the Face of God. When the *qibla* itself veils the Face, it must be turned. Thus the change of *qibla* is not merely ritual alteration. It is a metaphysical judgment upon the idolatry of religious fixation.

The answer descends like a sword of *tawḥīd*: "Say: Unto God belong the Orient and the Occident" (*qul li-llāhi al-mashriqu wa-l-maghrib*). This is the seal of the entire commentary. The Orient and the Occident, rising and setting, Manifestation and concealment, Day and night, beginning and return, disclosure and withdrawal, East and West, inner and outer, first and last—all belong to God. The Real is not located in one direction against another. The Real owns direction itself. Direction is a creature. Orientation is a mercy. The *qibla* is a symbol. The Face alone is Real. Thus the Qurʾān does not answer the fools by defending the previous *qibla* or the new *qibla*.[109] It dissolves the very premise of their objection. The East and West belong to God; therefore the one who is truly oriented toward God remains faithful whether the body turns here or there, because his or her inward *qibla* is the Real Itself. In Akbarian language, the Orient (*mashriq*) is the place of the rising of the Self-Disclosure (*maṭlaʿ al-tajallī*), while the Occident (*maghrib*) is the place of its setting into hiddenness. But every rising and every setting belongs to the same Real. No *tajallī* repeats, and no locus exhausts the One disclosed through it. The fool wants one fixed horizon. The gnostic sees that every horizon is a theater of the Divine Names. The sun rises from the East and sets in the West, but Light itself is not owned by either. So too every dispensation has its Orient, every Revelation its Dawn, every cycle its *qibla*, every sacred form its time. But when God turns the horizon, the servant must turn with It. This is not instability. This is fidelity to the Living Real.

Tafsīr Sūrah al-Baqara

In Illuminationist terms, the verse reveals that true orientation is not geographical but noetic and *geosophical*. The Orient is the world of Lights, the rising-place of intelligible dawns; the Occident is the world of descent, embodiment, density, and shadow. Yet both belong to God because both manifestation and concealment are held within Its sovereignty. The soul trapped in the Occident mistakes shadow for finality. The soul awakened by the Orient sees every shadow as the sign of a Light beyond it. Thus "Unto God belong the Orient and the Occident" (*llāhi al-mashriqu wa-l-maghribu*) means that no realm is outside the dominion of Light. Even the West of exile belongs to the One whose East is Pre-Eternal. The Straight Path is the luminous axis joining them.

In Bayānī terms, this verse is the whole drama of Affirmation (*ithbāt*) and negation (*nafy*) brought to its ritual and existential climax. *Nafy* says: remain with the old *qibla* because it is old. *Nafy* says: reject the new Disclosure because it violates inherited expectation. *Nafy* says: God may speak only in the grammar already authorized by the past. *Ithbāt* says: *unto God belong the Orient and the Occident*. *Ithbāt* recognizes the Manifestation wherever It turns the Face of the Command. *Ithbāt* does not worship the form of the previous Day against the dawning of the new Day. *Ithbāt* knows that "each Day It is upon some new task" (*kullu yawmin huwa fī shanʾin*) (**Q. 55:29**). Thus the change of *qibla* becomes the archetype of every new Revelation. Every Manifestation turns the *qibla*. Every new Theophany discloses a new direction. Every age is tested by whether it worships God or the inherited direction through which it once worshipped God.

This is why the verse concludes: "It guideth whomsoever It willeth unto a Straight Path" (*yahdī man yashāʾu ilā ṣirāṭin mustaqīm*). The Straight Path is not the rigidity of a line drawn by human expectation. It is the living rectitude of alignment with the Will of God. It is straight because it proceeds from the Real to the Real through the Real, not because its historical forms never change. Outwardly the Path may turn from one *qibla* to another. Inwardly it remains straight because its orientation is always toward God. This is the paradox the fools cannot grasp: the body may turn while the heart remains faithful; and the body may remain fixed while the heart has already become idolatrous. The Straight Path is not immobility. It is unwavering responsiveness to the Divine Command. Thus this verse seals the opening of the Sūrah. At the beginning, the Book was guidance for the Godwary. At the end of our commentary, guidance is disclosed as the power to turn when God turns one. The *muttaqī* is not the one who merely preserves inherited orientation; the

muttaqī is the one whose inward subtlety can perceive the movement of the Command. The *kāfir* is not merely one who rejects a doctrine; he is one who covers over the living turn of Disclosure. The *munāfiq* is not merely one who lies outwardly; he is one who pretends to face the *qibla* while inwardly facing himself. The *safīh* is not merely ignorant; he is too light, too dispersed, too attached to the apparent direction to feel the gravity of the Face.

Here, then, the entire Sūrah of the Cow reveals itself as an immense phenomenology of *qibla*. Adam's (ع) *qibla* was the Name. The angels' *qibla* was the Command. Iblīs (ل) refused to turn. The Children of Israel repeatedly lost the inward *qibla* (as they have once again even today) while preserving outward claims. The Cow became the *qibla* of a command whose living immediacy they dissected. Abraham (ع) became *qibla* through surrender. The House became *qibla* as the geometry of return. The Dye of God became *qibla* as inward coloration. And now the *qibla* itself is relativized before the One to whom East and West belong. The true *qibla* is therefore not stone, tree, direction, institution, history, or identity. The true *qibla* is the Face of God disclosed through the Living Command in each age. And this is the final secret: the *qibla* changes only for those still learning direction. For the realized one, wherever he or she turns, there is the Face of God. Yet the realized one does not use this truth to abolish existential obedience to the Reality of the Real. Rather, he or she obeys more perfectly, because every outward turning is recognized as a merciful training in inward orientation. The law disciplines the body so that the heart may awaken. The *qibla* turns the limbs so that the soul may learn the meaning of return. The House gathers the bodies so that the Real may gather the scattered faculties of consciousness. But once the inner House is purified, once the Dye of God has penetrated the fibres of being, once Abraham's (ع) surrender has become the soul's own speech, then East and West are seen as two hands of the same Lord.

So the fools ask: "What hath turned them away"(*mā wallāhum*)? But the gnostic answers: nothing has turned them away. God has turned them toward Itself through another horizon. What appears to the fool as deviation is, for the people of certainty, the very *movement of guidance*. What appears as rupture is mercy. What appears as discontinuity is the renewal of the true Covenant. What appears as change is the unveiling of the One who was never bound by any direction. The *qibla* turns, but the Real remains. The forms change, but the Face abides. The dispensations succeed one another, but the Light is one Light. The Orient and the Occident belong to God, and It guides whomsoever It wills unto a Straight

Path. Therefore, extinguish the lamp, for the Dawn hath arisen! The Cow has yielded its milk. The House has been purified. Abraham (ع) has submitted. The Names have been taught. The fools have spoken. The Real has answered. And the Straight Path remains: not the path of inherited fixation, nor the path of self-invented wandering, but the path of the one who turns wherever God turns him or her, who sees the Face through every *qibla*, who is colored by the Dye of God, who reads the Book as the Book reads him or her, and who knows that all Orient and all Occident, all beginning and all return, all manifestation and all concealment, all Light and every veil belong to God alone. So understand!

And so what began with ﴿ا ل م﴾ (***Alif-Lām-Mīm***) and the mystery of the Primal Point, the Perfect Human, the Living Book, and the dialectic of Light and darkness has now arrived full circle at its natural terminus: the *qibla*. Not the *qibla* as a geographical direction, but the *geosophical qibla* as the fundamental structure of consciousness itself. In retrospect, the whole first ***juz'*** of **al-Baqara** was always about orientation. Adam's (ع) entire drama was a drama of orientation toward the Names. The angels were judged according to their orientation before the Reality embodied in Adam (ع). Iblīs (ل) fell because he refused to reorient himself before a new locus of Disclosure. The Children of Israel repeatedly failed because they became attached to previous disclosures while resisting the living imperative of the present one. The Cow became the symbol of living receptivity dissected by legalistic fixation. The miracles were not denied because they were unclear but because the hearts confronting them were already oriented elsewhere. Abraham (ع) emerged as the archetype precisely because He allowed himself to be turned wherever the Real turned Him. The House became the crystallization of orientation in space. The rites became the embodiment of orientation in action. The Messenger became orientation in history. The Imām became orientation in ontology. The Dye of God became orientation in Being. And finally the *qibla* becomes orientation itself. Which is why verse **Q. 2:142** is such a fitting place to stop.

The fools ask about direction; God answers with Reality. They ask about East and West; God answers with Guidance. They ask about form; God answers with the Face. They ask about the *qibla*; God answers with Itself. And in that answer the entire architecture of the Sūrah quietly closes upon itself. The first verse after the disconnected letters declared:

﴿ذٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

Tafsīr Sūrah al-Baqara

dhālik al-kitāb lā rayba fīhī hudan lil-muttaqīna

That is the Book—there is no doubt in it! Guidance for the Godwary/God-conscious!

And the last verse of our commentary concludes:

﴿يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

yahdī man yashā'u ilā ṣirāṭin mustaqīm

It guideth whomsoever It willeth unto a Straight Path!

The whole arc therefore begins with **guidance** and ends with **guidance**. Everything in between is a phenomenological exposition of why some receive it and why others do not. In that sense, the true subject of the first half of **al-Baqara** was never Israel, never Adam (ع), never Abraham (ع), never the Cow, never the *qibla*, and never even religion in the ordinary sense. Its true subject was always the soul standing before Divine Disclosure. Will it affirm? Or will it negate? Will it turn? Or will it remain fixed? Will it follow the Face? Or merely cling to the direction where it once saw the Face?

That is why our Bayānī reading works so naturally with this Sūrah. The entire first half becomes a vast phenomenology of ***ithbāt*** and ***nafy***, of existential Affirmation and existential refusal. Indeed, the concluding verse could almost serve as a summary of the whole commentary: the people of negation object to the turning of the *qibla* because they have confused the *form* of guidance with Guidance itself. And perhaps that is the deepest lesson of all. For the Real never ceases Disclosing Itself. The *qiblas* change. The forms change. The dispensations change whensoever the All-High wills them to change without any consideration for anyone or anything's timeline or convenience for that change. Thus the horizons change and are constantly in motion and the epicycle/aeon is constantly progressing forward (*kawr dar tarraqī ast*). The Orient becomes the Occident and the Occident becomes the Orient. But the Face remains.

As our own opening invocation put it, citing the Throne Verse and then concluding with **Q. 2:117**: "*It is the Wondrous-Originator of the heavens and the earth; for whensoever It authorizes a matter, It says to it, 'Be!' and it is!*" And so our commentary ends here precisely where it began: not with the creature, but with the Divine Act. Not with direction, but with

the One to whom all directions belong. Not with the *qibla*, but with the Face which is the Light (*nūr*) that *already-always* remains after all things are gone.

And the Light be upon those who follow the illuminations of the Guidance unto the Truth!

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18th of Waḥīd NUR 21
5th of Raḥma 179 BE
16th of Dhu'l-Ḥijja 1447 AH
2nd of June 2026 CE

Tafsīr Sūrah al-Baqara

Notes

[1] This present text is associated with the **Sixth** (**6th**) **Sphere** of our **Tree of Reality**.

[2] The **first theophanic sequence** of the *ḥadīth al-haqīqa*: ﴿كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ﴾.

[3] The **second theophanic sequence** of the *ḥadīth al-haqīqa*: ﴿مَحْوِ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ﴾.

[4] The **third theophanic sequence** of the *ḥadīth al-haqīqa*: ﴿هَتَكُ السترَ لِغُلْبَةِ السرِّ﴾.

[5] The **fourth theophanic sequence** of the *ḥadīth al-haqīqa*: ﴿جَذْبَ الْأَحَدِيَّةَ لِصِفَةِ التَّوْحِيدِ﴾.

[6] The **fifth theophanic sequence** of the *ḥadīth al-haqīqa*: ﴿نُورٌ أَشْرَقَ مِن صُبْحِ الأَزَلِ فَيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارُهُ﴾.

[7] This represents the level of existence between the supreme isthmus (*barzakh*) of the cosmos and that which connects it with the absolute, unmanifest Divinity. In Akbarian metaphysics, this level is also associated with the intangible Light of the Perfect Human. The *ḥadīth al-ḥaqīqa/kumayl* cannot be properly understood without this concept.

[8] The **sixth theophanic sequence** of the *ḥadīth al-haqīqa*: ﴿فَأَطْفِئِ السرَاجَ فَقَدْ طَلَعَ الصُبْحُ﴾.

[9] All seven of these stations are the Bāb's own specific glosses on the seven verses of *al-fātiḥa* (**Q. 1-7**) that commences His own commentary on **Sūrah al-Baqara**, online, https://archive.org/details/baqareh-commentary-bab-sa-hand (retrieved 14 May 2026).

[10] Up to the end of the **141st** verse: one-hundred and forty-one (**141**) being the *abjad* numerical values for *ʿālim* (عَالِم) and *lāmiʿ* (لَامِع): Knower and Irradiator. But we will end our own commentary at the end of the **142nd** verse. However, since **Q. 2:47** and **Q. 2:122** and then **Q. 2:134** and **Q. 2:141** are repetitions, only the first instance of them will be commented upon. So **140** verses form the exegesis here which is the value of *ʿilm* (عِلم): Knowledge.

[11] See https://www.youtube.com/playlist?list=PLkL0BhAsTueigJQ77LQMGX_pafrrOiHbX (retrieved 14 May 2026). The early draft of the preliminary part of this commentary on the first verse was also included in the **34th** chapter of the **Temples of the Pure Religion of Gnosis** (Library of the Greatest Name: Brisbane, 2026), online https://catalogue.nla.gov.au/catalog/10215396 (retrieved 14 May 2026).

[12] Ibid.

[13] As we defined it in the Prologomenon to our **Effulgences of Wisdom** (Library of the Greatest Name: Brisbane, 2024), *embodification* is, "The process or act of giving a concrete form or physical representation to an abstract concept, idea, or quality; the state of being made tangible or incarnate. In the context of metaphysics, it is a *theomorphisization*," xxix. We have demonstrated precisely what this means in the opening pages of this publication with the ḥadīth we cited and then completed in its logic. For **The Effulgences of Wisdom**, see online https://catalogue.nla.gov.au/catalog/10052633 (retrieved 14 May 2026).

[14] **Transliteration**: *subḥānaka allāhumma yā ilāhī, fa-jmaʿ lī ʿilma kitābika bi-amrika, fa-jʿalnī mina al-rāsikhīna fī ʿilmika. yā lā ilāha illā anta, qudsānaka, innī kuntu mina al-ʿārifīn*!

[15] Persian Bayān 1:1.

[16] Online, https://catalogue.nla.gov.au/catalog/10125590 (retrieved 14 May 2026): 44-55.

[17] In the final chapter of his *fuṣūṣ al-ḥikam*, Ibn ʿArabī (d. 1240) has a near similar insight, when he says:

> And from that, since existence occurred through an intelligible movement which transferred the world from non-existence into existence, the prayer (*ṣalāt*) encompasses all types of movements, which are three: a vertical movement (*qīyām*), and that is the state of the one standing in prayer (*al-muṣallī*); a horizontal movement, and that is the state of the one bowing (*rukūʾ*); and an inverted movement, and that is the state of his prostration (*sujūd*). Thus, the movement of the human is vertical, the movement of the animal is horizontal, and the movement of the plant is inverted... (*my trans.*)

> وَمِنْ ذَلِكَ أَنَّ الْوُجُودَ لَمَّا كَانَ عَنْ حَرَكَةٍ مَعْقُولَةٍ نَقَلَتِ الْعَالَمَ مِنَ الْعَدَمِ إِلَى الْوُجُودِ، عَمَّتِ الصَّلَاةُ جَمِيعَ الْحَرَكَاتِ وَهِيَ ثَلَاثٌ: حَرَكَةٌ مُسْتَقِيمَةٌ وَهِيَ حَالُ قِيَامِ الْمُصَلِّي، وَحَرَكَةٌ أُفُقِيَّةٌ وَهِيَ حَالُ رُكُوعِ الْمُصَلِّي، وَحَرَكَةٌ مَنْكُوسَةٌ وَهِيَ حَالُ سُجُودِهِ. فَحَرَكَةُ الْإِنْسَانِ مُسْتَقِيمَةٌ، وَحَرَكَةُ الْحَيَوَانِ أُفُقِيَّةٌ، وَحَرَكَةُ النَّبَاتِ مَنْكُوسَةٌ، وَلَيْسَ لِلْجَمَادِ حَرَكَةٌ مِنْ ذَاتِهِ، فَإِذَا تَحَرَّكَ حَجَرٌ فَإِنَّمَا يَتَحَرَّكُ بِغَيْرِهِ

Our gloss and the Shaykh al-Akbar's should be read together as they mutually reinforce the larger point we are making.

[18] The exact wording of these statements appears not to exist in early canonical ḥadīth collections in this precise form. Rather, they derive from a constellation of Shiʿi and high Imāmological traditions concerning the **Speaking Qurʾān** (*al-qurʾān al-nāṭiq*) and **Silent Qurʾān** (*al-qurʾān al-ṣāmit*).

Tafsīr Sūrah al-Baqara

See, for instance, Ḥāfiẓ Rajab Bursī's *mashriq anwār al-yaqīn fī ḥaqāʾiq asrār amīr al-muʾminīn* (ed.) ʿAlī ʿĀshūr (Muʾassasat al-aʿlamī lil-maṭbūʿāt: Beirut, 1422 AH/2001 CE), *passim*.

[19] كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِكَيْ أُعْرَفَ

See Moeen Afnani *Unraveling the Mystery of The Hidden Treasure: The Origin and Development of a Hadith Qudsi and its Application in Sufi Doctrine* (University of California, PhD dissertation: Berkeley, 2011). Online, https://escholarship.org/uc/item/6k536752 (retrieved 25 May 2026).

[20] *Fuṣūṣ al-ḥikam* (Joseph).

[21] Ḥadīth attributed to the seventh Imām (ع) and recorded in the '*Book of the Hiero-Intelligence/Nexal Consciousness and acosmic ignorance*' (كتاب العقل والجهل) in Kulaynī's *al-kāfī* (ḥadīth numbering and pagination vary by edition).

[22] A famous ḥadīth attributed to the 1st Imām (ع) in Shihāb al-Dīn Marʿashī-Najafī's *sharḥ iḥqāq al-ḥaqq*, vol. 32 (Qum: 1417 AH): 51.

[23] See Jacques Lacan *Écrits*: *The First Complete Edition in English* (Trans.) Bruce Fink (W.W. Norton & Company: New York and London, 2006).

[24] Ḥadīth attributed to the 6th Imām (ع) in *k. al-tawḥīd* of Shaykh al-Ṣadūq (Dār al-Maʿrifa: Beirut, nd): 362. We quote the ḥadīth in full below plus our translation:

> عَنْ أَبِي عَبْدِ ٱللَّهِ عَلَيْهِ ٱلسَّلَامُ، قَالَ: «لَا جَبْرَ وَلَا تَفْوِيضَ، وَلَٰكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ». قَالَ: قُلْتُ: «وَمَا أَمْرٌ بَيْنَ أَمْرَيْنِ؟» قَالَ: «مَثَلُ ذٰلِكَ مَثَلُ رَجُلٍ رَأَيْتَهُ عَلَى مَعْصِيَةٍ فَنَهَيْتَهُ فَلَمْ يَنْتَهِ، فَتَرَكْتَهُ فَفَعَلَ تِلْكَ ٱلْمَعْصِيَةَ، فَلَيْسَ حَيْثُ لَمْ يَقْبَلْ مِنْكَ فَتَرَكْتَهُ أَنْتَ ٱلَّذِي أَمَرْتَهُ بِٱلْمَعْصِيَةِ

> From Abū ʿAbd'ullāh (upon Him be peace). He said: "There is neither compulsion [i.e. predetermination] (*jabr*) nor delegated autonomy [i.e. freewill] (*tafwīḍ*), but rather a Command-position/matter between two command-positions/matters (*amr bayna amrayn*)." I said: "And what is a Command-position/matter between two command-positions/matters?" He said: "The likeness of that is the likeness of a man whom you see persisting in an act of disobedience/sin (*maʿṣiya*). You prohibit him from it, yet he does not desist. So you leave him, and he proceeds to commit that act of disobedience. It is not the case that, because he did not accept from you and you then left him, you thereby became the one who commanded him to commit the disobedience (*my trans.*)

The Imām (ع) does something extraordinarily subtle here. He refuses the metaphysical violence of both extremes: *jabr*, where agency is crushed beneath absolute determination, and *tafwīḍ*, where the creature is abandoned into an autonomous ontological sovereignty. Instead He posits an *amr*

bayna amrayn—not a compromise, not a midpoint on a line, but an intermediate ontological posture. The *amr* here is operative and existential. The example given is pedagogical: withdrawal of coercive intervention does not become causal authorship of the subsequent act. Permission is not identical to command; ontological opening is not equivalent to determination. The creature acts within a field disclosed by the Divine *amr*, yet the disclosure of possibility is not itself coercion. In our own Bayānī idiom this means articulation precedes fixation; the Divine Breath opens the horizon of becoming without juridically imprisoning every motion within necessity.

Yet this intermediate ontology (*amr bayna amrayn*) does not create a metaphysical vacuum wherein the Divine Act (*al-fiʿl al-ilāhī*) withdraws and leaves existence suspended in some autonomous creaturely zone. Such a reading would merely smuggle *tafwīḍ* back in through another door. For the Divine Act is not one causal item among other causes, standing alongside creaturely actions in competitive rivalry. Rather, It is the perpetual ontological donation by which the very field of possibility, agency, and becoming remains disclosed at every instant. The servant acts, but the servant never steps outside the sustaining horizon of Divine enactment. Thus the distinction lies not between Divine action and creaturely action as though these occupied the same ontic plane, but between levels of causality themselves. The human act is a *determination* within existence; the Divine Act is the bestowal of existence itself and the continuous renewal of its conditions. The Divine Act proceeds directly from the Reality of the Name *al-raḥmān* (the Compassionate) towards all things; the creature strives towards attaining the Reality of the Name *al-raḥīm* (the Merciful) within the horizon of their own self-determination (*taʿayyun*). Hence there is no vacuum: every motion, every hesitation, every possibility remains immersed within the Divine *amr*, while responsibility inheres precisely in the creature's mode of participation within that disclosed horizon. In a lettrist idiom, one could say, the Divine Breath never ceases to articulate the letters, yet articulation does not force the sentence that the letters themselves proceed to spell.

Once this formulation is followed through, it begins to dissolve one of the perennial tensions around *al-badāʾ* (the alteration of the Divine plan or prerogative) without reducing it either to a problematic Divine "change of mind" or to a merely rhetorical device. If the Divine Act proceeds continuously from the Reality of *al-raḥmān*, then Reality is not a finished block of static determinations imposed once and for all from outside time. Existence is a perpetual ontological donation, a continuous disclosure of possibilities through the Divine *amr*. Creaturely *taʿayyun* occurs within that living field of disclosure. Hence determinations are real, but they are not absolute closures. They are stabilized articulations within an ongoing act of Divine bestowal. In that light, *al-badāʾ* ceases to appear as alteration in the Divine Knowledge. The change occurs not in the Divine Principle but at the level of disclosed determinations. What appears to creatures as alteration, reversal, emergence, or unforeseen manifestation is actually a shift in the mode through which realities become articulated within the horizon of becoming. The Divine Act remains unceasing;

what changes is the configuration receiving that Act. Expressed in a lettrist idiom, the Divine Breath does not change because a different word appears. The Breath remains perpetually operative. Yet because letters admit multiple arrangements, new articulations can emerge without implying instability in the Breath itself. A sentence may unfold in a direction not previously apparent to the reader, but that does not mean the Principle of articulation has altered. And the *al-raḥmān /al-raḥīm* distinction strengthens this further. *Al-raḥmān* remains the universal effusion of possibility; *al-raḥīm* names realized mercy within particular determinations. *Badāʾ* thus becomes the emergence of new merciful configurations within creaturely horizons, not revision within Divine omniscience. Reality remains alive rather than frozen, while Divine transcendence remains untouched.

So:

No *jabr* = creaturely participation is real.

No *tafwīḍ* = no autonomous metaphysical zone emerges.

No vacuum = Divine Act continuously sustains becoming.

No problematic *badāʾ* = disclosure unfolds without mutation in the Divine Principle.

[25] See online, https://www.gutenberg.org/files/8578/8578-h/8578-h.htm (retrieved 23 May 2026).

[26] See online, https://archive.org/details/reignofquantitys0000guno (retrieved 23 May 2026).

[27] Every last one of our online enemies (usually predominantly white, male, and Anglo-American or adjacent) have been this way. In fact, we have learned more about a civilizational posture and its inverted, animated mentality from these enemies than almost any social science textbook or abstract intellectual observation. As it were, the devil's antics and ruses have served a pedagogical function of instruction in our specific case by showing us directly, eye to eye, the malevolent rot at the very heart of white male Anglo-European society, culture, and civilization. Our interactions with terminally ill individuals such as Chris Bennett or Dale Husband (who we wrote about in our *Against the Postmodern Germ*: 2025) and their deranged Beltway cohort is incontrovertible proof to us.

[28] When specifically directed at a believer wherein a hefty fine is imposed.

[29] To wit,

> Whoever mocks a believing man or a believing woman, let there be imposed upon such a one the number of the "Unity" (*al-wāḥid*) [=19] in gold, then in silver, and then the utterance of the word of seeking forgiveness (*kalima al-istighfār*) ninety-five (**95**) times, that perchance you may become Godwary and cease your mockery. Let these be remitted unto the one who has mocked, if one possesses the capacity; and if one does not possess such capacity, then the obligation of gold and silver is lifted from him, yet the seeking of forgiveness shall remain binding upon him. And if one possesses no tongue and has mocked by means of gestures, then let him choose on his own behalf

one who shall seek forgiveness for him, such that, O My servants, unto God you may be Godwary! (*my trans.*)

مَنْ يَسْتَهْزِئُ مُؤْمِنًا أَوْ مُؤْمِنَةً، لَيُلْزِمَنَّهُ عَدَدَ «الْوَاحِدِ» مِنْ ذَهَبٍ، ثُمَّ مِنَ الْفِضَّةِ، ثُمَّ مِنْ كَلِمَةِ الِاسْتِغْفَارِ خَمْسًا وَتِسْعِينَ مَرَّةً، لَعَلَّكُمْ تَتَّقُونَ وَلَا تَسْتَهْزِئُونَ، لِيُرَدُّونَ إِلَى مَنِ اسْتُهْزِئَ إِنْ يَقْدِرْ، وَإِنْ لَمْ يَقْدِرْ يُرْفَعْ عَنْهُ الذَّهَبُ وَالْفِضَّةُ، وَلَيُلْزِمَنَّهُ الِاسْتِغْفَارُ، وَإِنْ لَمْ يَكُنْ ذَا لِسَانٍ وَاسْتَهْزَأَ بِإِشَارَاتِهِ، فَلْيَخْتَرَنَّ نَفْسَهُ مَنْ يَسْتَغْفِرَنَّ عَنْهُ، أَنْ يَا عِبَادِيَ لِلَّهِ تَتَّقُونَ

If this ordinance had been operative in the age of social media, the economies of online polemic would collapse overnight; the professional mocker would discover that ridicule carries a price, and repeated campaigns of derision could finance the very person they targeted.

[30] The overall dynamic can also be paired this way:

1a. Negation (*nafy*) = storm, rupture, combustion, dislocation; **1b.** to **Affirmation** (*ithbāt*) = recollection, orientation, cultivation.

2a. Lightening (*barq*) = intermittent flashes; **2b.** to **Lordship** (*rubūbīya*) = continuous nurturing.

3a. Unbelief & Hypocrisy (*kufr/nifāq*) = movement without axis; **3b.** to **Worship** (*ʿubūdīya*) = restoration of axis.

[31] The Bāb *The Commentary on the Sūrah of Joseph* (*qayyūm al-asmāʾ*), **Sūrah al-Khalīl** (74:7) (*my trans.*).

[32] Ḥadīth qudsī, see online, https://sunnah.com/qudsi40:1 (retrieved 14 May 2026):

إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

[33] The Bāb *dalāʾil al-sabaʿ* (The Seven Proofs):

او مِثل شمس است اگر بما لا نهایه طلوع نماید یک شمس زیاده نبوده و نیست و اگر بما لا نهایه غروب کند یک شمس زیاده نبوده و نیست

Online, https://bayanic.com/lib/fwd/saba/Saba-FWD.html?id=seven (retrieved 12 May 2026).

[34] *The Philosophy of Illumination, A New Critical Edition of the Text of Ḥikmat al-Ishrāq with English Translation, Notes, Commentary and Introduction by John Walbridge & Hossein Ziai* (Brigham Young University Press: Provo, Utah, 1999): 158 (**para. 267**).

[35] Which is why, to us, among other reasons, the Bahāʾī covenant is a false covenant and holds no legitimacy.

[36] To wit,

238. *God is the Most Manifest! God testifies that there is no other god but It! To It belongs the Dominion and the angelic realm then the Grandeur and the Empyrean realm then the Power and the* [celestial] *Ruby then the Potency and the Divine realm then the Suzerainty and the material realm! It makes to live and makes to die then It makes to die and makes to live, and verily It is the One Alive Who dieth not, and the Dominion unchanged, and the Justice that does not tyrannize, and the Suzerainty that does not alter, and the Single Who doeth not expire! In Its grasp is that which is neither in the heavens or the earth or what is between them! It creates by Its Will what It commands, and verily It is powerful over all things! Praise be unto God for that which hath illuminated as is due and worthy of It!*

From the element of the Most Splendorous (*az ʿunṣur-i-abhāʾ*), *namely Yaḥyā* [i.e. Ṣubḥ-i-Azal], *the written tablets* (*alvāḥ-i-mastūrih*), *which hath self-disclosed from the simple substance of ecstatic spiritual attraction, were perused, thanks be the Discloser, majestic and tremendous be It! Exercise a perfect watchfulness over the spirit and vitality* (*rūḥ va irtivāh*) *of that considered one* [i.e. Ṣubḥ-i-Azal] *so that the fierce simoom winds* (*aryāḥ-i-mushriqa*) *do not settle upon the heart of that inhabitant; and, in writing and dictation, the means of joy and delight in the acme of perfection should be facilitated for His sake such that He—absolutely, never ever—beholds any grief or sorrow, neither secretly nor openly. And take the utmost care of Him and His treasured works (āthār-i-makhzūna) until your own time* [arrives, meaning 'until you die'] (*tā vaqt-i-khud*), *for God is with the patient!*

٢٣٨ اللَّهُ أَظْهَرَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَنَةُ وَالنَّاسُوتُ. يُحْيِي وَيُمِيتُ ثُمَّ يُمِيتُ وَيُحْيِي وَإِنَّهُ هُوَ الْحَيُّ لَا يَمُوتُ وَمَلِكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا. الْحَمْدُ لِلَّهِ عَلَى مَا أَشْرَقَ كَمَا هُوَ أَهْلُهُ وَمُسْتَحِقُّهُ.

از عنصر ابهی سمی یحیی الواح که از جوهر وله و سازج انجذاب متجلی گشته مشاهده الشکر لمجلیه جل وعز کمال تراقب در روح و ارتواح آن منظور داشته که ارياح مشرقه بر فؤاد آن ساکن نگردد و اسباب شوق در خط و املاء بر نهج کمال از برای او فراهم آورده که مطلق مشاهدئ حزنی نه سراً و نه جهراً نیاید و کمال حفظ در حق اون و آثار مخزونهٔ آن داشته تا وقت خود وَاللَّهُ مَعَ الصَّابِرِينَ.

According to His autographed personal diary, which was published at the end of the lithograph edition of the **Book of the Five Grades** (*kitāb-i-panj shaʾn*), this epistle was sent to the founder of Bahāʾism on Thursday, 27 March 1850 CE. In the epistle above as well as the diary entry in the Point's own hand, Bahāʾuʾllāh is referred to as **238**, proving he possessed no title from the Bāb.

Furthermore, the tone, style and the explicit contents of the letter itself unequivocally demonstrates a superior (i.e. the Primal Point) addressing an inferior (i.e. Bahāʾuʾllāh) instructing him (i.e. Bahāʾuʾllāh) regarding the caretaking and protection of his (i.e. Bahāʾuʾllāh's) superior (i.e. Ṣubḥ-i-Azal) until the end of his (i.e. Bahāʾuʾllāh's) life. This epistle leaves no room for further interpretation. Indeed, the significance of this epistle extends beyond the mere absence of any exalted title for Bahāʾuʾllāh. The Point does not address him as a Manifestation of God, a recipient of independent revelation, or even as one possessing a distinct spiritual rank apart from obedience to the existing order of the Bayān. Rather, Bahāʾuʾllāh appears here precisely as a trusted adherent charged with a specific responsibility: the protection, comfort, and preservation of Ṣubḥ-i-Azal and His treasured writings. The repeated injunctions are unambiguous. He is commanded to exercise "perfect watchfulness" over Ṣubḥ-i-Azal's spirit and well-being; to ensure that no grief, sorrow, or distress reaches Him; and to safeguard both His person and His hidden works "until your own time," that is, until the end of his own life. The asymmetry of the relationship could scarcely be more explicit. One party commands, entrusts, and instructs; the other receives the trust, the instruction, and the obligation. Thus, when read according to its plain language, historical context, and the Point's own accompanying diary notation, the epistle stands as a contemporary documentary witness to the hierarchical relationship understood to exist at that time between the Bāb, Ṣubḥ-i-Azal, and Bahāʾuʾllāh. Far from anticipating an independent claim by Bahāʾuʾllāh, the text situates Him within the framework of custodianship and service to the individual whom the Point repeatedly designates as the object of special concern and protection.

[37] See our prologomenon to *Wake Up!: A fatwa and Epistle in Refutation of ʿAbdullāh Hāshim, the Father of Lies (abū'l-kāẓib)* (Library of the Greatest Name: Brisbane, 2025). Online, https://catalogue.nla.gov.au/catalog/10131653 (retrieved 12 May 2026).

[38] To wit,

> In the presence of God, "death" admits of designations without end by means of what is without end—designations whose totality none but It can encompass. One of these designations, in outward convention, is the death apprehended by all: namely, the moment in which the spirit is seized from the human soul. Whatever attribution of "death" is made before God is true. Yet the death whose truth all are obliged to affirm is not this well-known death among creation. Rather, it is that death in the presence of the Manifestation of the Tree of Reality—the dying away from all that is beneath/other than It.

> از برای موت اطلاقات ما لا نهایه بما لا نهایه عند الله هست که غیر او کسی محصی نیست و یکی از آن اطلاقات در عرف ظاهر موتی است که کل ادراک مینمایند که آن حین قبض روح نفس انسانی است و بهر اطلاقی که عند الله موت اطلاق شود حق است

و آنچه کل مکلف هستند بر اقرار باینکه آن حق است نه این موت معروف نزد خلق است بلکه آن موت نزد ظهور شجرهٔ حقیقت است از مادون آن

Persian Bayān: Gate 8, Unity Two. Online https://archive.org/details/20201208_20201208_1113 (retrieved 12 May 2026).

[39] ʿAlī (ع), *khuṭba al-yatīmīya*, see my translation and text, online https://archive.org/details/khutba-yatimiya (retrieved 2 May 2026).

[40]

Creative Imprint	Mother Name	Ontological movement
mashīʾa (Will)	*al-ḥayy* (the Living)	Primordial living eruption of possibility
irāda (Volition)	*al-ʿālim* (the Knower)	Orientation through intelligibility
qadar (Determination)	*al-murīd* (the Intender)	Specification through directed willing
qaḍāʾ (Authorization)	*al-qāʾil* (the Speaker)	Decree as articulated command
imdāʾ (Realization)	*al-qādir* (the Powerfully Capable)	Execution through potency
ajal (Appointed Time)	*al-jawād* (the Beneficent)	Disclosure distributed through temporal generosity
kitāb (Inscription)	*al-muqsiṭ* (the Equitable)	Final placement of every thing in measured order

[41] *Fuṣūs al-ḥikam* (Adam).

[42] A (capital "G") Gnostic idea, originating with the **Book of Enoch**, that we completely reject in any literalist reading.

[43] Put another way, each time the same word be written, it is not the self-same ontological configuration that had appeared before. Thus even identities of meaning are never phenomenologically identical from one disclosure to the next. What returns is not numerical sameness but principial continuity through fresh manifestation.

[44] In W.M. Thackston as "The Treatise of the Birds" in *Suhrawardi: The Philosophical and Mystical Treatises* (Mazda Publishers: Costa Mesa, 1999): 1-7.

[45] See our larger commentary on this point in ***Essays in Bayānī Political Ontology*** (Library of the Greatest Name: Brisbane, 2026): 22-30, online, https://catalogue.nla.gov.au/catalog/10203011 (retrieved 20 May 2026).

[46] That is, Siyyid Kāẓim al-Rashtī (d. 1843/4).

[47] Reported dictum *qua* ḥadīth cited by Ibn ʿArabī in the second chapter of the *fuṣūṣ al-ḥikam* (Seth) with the wording:

وَالعَجْزُ عَنْ دَرْكِ الإِدْرَاكِ إِدْرَاكٌ

Incapacity before attaining comprehension is itself comprehension! (*my trans.*)

Although non-canonical as a Prophetic ḥadīth, the saying enjoyed widespread circulation within Sufi and Islamic sapiential literature and was later frequently attributed to Abū Bakr. In the *Bezels of Wisdom*, the Shaykh al-Akbar cites the dictum and then immediately proceeds to critique and transcend its intent, arguing that a higher station lies not in confessed incapacity but in a silence bestowed by knowledge itself.

[48] In al-Ṣadūq *kitāb al-tawḥīd* (ed.) al-Siyyid Ḥāshim al-Ḥusaynī al-Ṭihrānī (n.p., n.d.): 277:

لَعَلَّكَ تَرَى أَنَّ اللَّهَ إِنَّمَا خَلَقَ هَذَا العَالَمَ الوَاحِدَ وَتَرَى أَنَّ اللَّهَ لَمْ يَخْلُقْ بَشَرًا غَيْرَكُمْ، بَلَى وَاللَّهِ لَقَدْ خَلَقَ أَلْفَ أَلْفِ عَالَمٍ وَأَلْفَ أَلْفِ آدَمٍ، أَنْتَ فِي آخِرِ تِلْكَ العَوَالِمِ وَأُولَئِكَ الآدَمِيِّينَ

[49] The first chapter of our **Effulgences of Wisdom**.

[50] To wit,

> And verily, when Adam approached the **Tree of Reality** Self-Disclosed from Fāṭima (ع) by the existential approach [of nearness], He disobeyed His Lord because God—Glorified be It—commanded Him not to approach Her except by [means of the] approach of ecstasy, for She is the [Divine] Tree without equal! But when He looked at the sign of the Exclusive Oneness (*aḥadīya*) through the gaze of contingent possibility (*imkānī*), He disobeyed His Lord and became one of those cast far away! (*my trans.*)

وَإِنَّ آدَمَ خَلَقَ اللهُ مَبْدَأَ وُجُودِهِ مِنْ فَاضِلِ أَشِعَّةِ جِسْمِ فَاطِمَةَ (عَلَيْهَا السَّلَامُ)، وَالشَّيْءُ لَا يَقْرَبُ وَرَاءَ مَبْدَئِهِ. فَلَمَّا أَقْرَبَ الآدَمُ بِالشَّجَرَةِ الْحَقِيقِيَّةِ الْمُتَجَلِّيَةِ مِنْ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) بِقُرْبِ الْوُجُودِ، عَصَى رَبَّهُ؛ لِأَنَّهُ سُبْحَانَهُ أَمَرَهُ أَنْ لَا يَقْرَبَهَا إِلَّا بِالْوِجْدَانِ؛ لِأَنَّ حِينَ الْوِجْدَانِ الْمُقَرِّبِ هِيَ الشَّجَرَةُ لَا سِوَاهَا. فَلَمَّا نَظَرَ بِآيَةِ الْأَحَدِيَّةِ بِنَظَرِ الْإِمْكَانِيِّ، عَصَى رَبَّهُ وَكَانَ مِنَ الْمُبْعَدِينَ

Vocalization mine.

[51] This being the level at which all the Divine Names and Attributes (and thus the logoic-Words) first arise in their principal.

[52] **Q. 20:117**.
[53] **Q.97:5**.
[54] Paraphrase of the sixth theophanic sequence of the *ḥadīth kumayl*/*al-ḥaqīqa*.
[55] This entire paragraph is a radical augmentation of the argument put forth regarding the Fall of Adam (ع) by the Bāb (ع) in His commentary.
[56] **Q. 9:11**.
[57] **Q. 53:7**.
[58] **Q. 53:9**.
[59] **Q. 53:11**.
[60] **Q.41:53**.
[61] Paraphrase of *ḥadīth* of al-Sādiq (ع) in *al-kāfi*, **H 6, Ch. 1, h6**.
[62] **Q.50:16**.
[63] Negation = *lā ilāha*/no god = *jahl*/acosmic ignorance.
[64] Ibid. Affirmation = *illa allāh*/other than God = *ʿaql*/Nexal Consciousness/Hiero-Intelligence.
[65] Or "the Reinstater," "the One who returns" or "the One Who restores [all-things] to their origin" or "the One who reverts things to their source."
[66] Without the definite article.
[67] **Q. 13:23**.
[68] **Q. 16:31**.
[69] **Q. 18:31**.
[70] **Q. 61:12**.
[71] **The Effulgences of Wisdom**: 38-43.
[72] That Ṣubḥ-i-Azal is the one intended is clear and unequivocal. See the epistle of the Bāb cited by Ṣubḥ-i-Azal in His *kitāb-i-mustayqiẓ* (Book of the Sleeper Awakened) in **BnF Arabe 6248**, online, https://gallica.bnf.fr/ark:/12148/btv1b531647206.r=Arabe%206248?rk=21459;2 (retrieved 20 May 2026): 471 (MS pagination)/944 in PDF (quotation rubricized in red). The vocalization above is ours. Elsewhere in the same work, Ṣubḥ-i-Azal also cites this epistle from the Point of the Bayān regarding Him, referring to Him as "that Letter." To wit,

> Verily, what God hath decreed within that Manifestation is the elevation of that Letter [i.e. ***thā'*** ث] within that Name and His invoked remembrance by night and by day according to the number of the ***hā'*** (ه) [=5] [meaning, to send a formula of salutation upon Ṣubḥ-i-Azal to that number - **WA**], that it may become for thee pathways and a guiding proof unto the Day of the Resurrection at the Manifestation of *He whom God shall make Manifest*. And until the Hour itself ariseth at the dawning-

forth of the Fire of God, veil not thyself from that remembrance whilst thou remainest possessed of knowledge thereof. And if thou hast forgotten—even if thou wert in thy blindness—then nothing shall rest upon thee in the Book of God. But if thou veilest thyself after thy knowledge, then there shall become incumbent upon thee the number of the ***hā'*** (ه) [=5] from the Green Emerald. And this is so that the Command of God may keep watch over thee. Otherwise God—glorified be It—is Self-Sufficient and Exalted; Enriching and Self-Disclosing; Absolutely Independent and Exalted. Delimitations (*ḥudūdāt*) have not been delimited save for the establishment of Its Cause in every Manifestation amidst the onticities (*kaynūnīyāt*) of contingent beings. And verily, the Fruit of that within thy life is that thou attainest unto the good-pleasure of thy Lord and Its Command. And after thy death God shall admit thee, through thy purchase thereof, wholly into the Mystery of the ***Ghayn*** (غ) [=1000]: a lofty and towering palace, and a magnificent, exalted, and impregnable canopy!

وَإِنَّ مَا قَدَّرَ اللّٰهُ فِي ذَلِكَ الظُّهُورِ ارْتِفَاعُ ذَلِكَ الْحَرْفِ فِي ذَلِكَ الْاِسْمِ، وَذِكْرُهُ فِي اللَّيْلِ وَالنَّهَارِ عَدَدَ الْهَاءِ لِيَكُونَ لَكَ سُبُلًا دَلِيلًا لِيَوْمِ الْقِيَامَةِ عِنْدَ ظُهُورِ مَنْ يُظْهِرُهُ اللّٰهُ. وَإِلَى أَنْ تَقُومَ السَّاعَةُ عِنْدَ طُلُوعِ نَارِ اللّٰهِ، وَلَا تَحْتَجِبْ عَنْ ذَلِكَ الذِّكْرِ وَأَنْتَ عَلَى عِلْمٍ بِهِ، وَإِنْ نَسِيتَ وَلَوْ كُنْتَ فِي عَمَاكَ فَلَاشَيْءَ عَلَيْكَ فِي كِتَابِ اللّٰهِ، وَلَكِنَّكَ إِذَا احْتَجَبْتَ بَعْدَ عِلْمِكَ يَلْزَمُكَ عَدَدُ الْهَاءِ مِنَ الزُّمُرُّدِ الْخَضْرَاءِ، وَذَلِكَ لِتُرَاقِبَكَ أَمْرَ اللّٰهِ، وَإِلَّا اللّٰهُ سُبْحَانَهُ غَنِيٌّ مُتَعَالٍ وَمُغْنِي مُتَجَالٍ وَمُسْتَغْنِي مُتَعَالٍ. مَا حُدِّدَتِ الْحُدُودَاتُ إِلَّا لِإِثْبَاتِ أَمْرِهِ فِي كُلِّ ظُهُورٍ فِي كَيْنُونِيَاتِ الْمُمْكِنَاتِ، وَإِنَّ ثَمَرَةَ ذَلِكَ فِي حَيْوتِكَ أَنْ بَلَغْتَ إِلَى رِضَاءِ رَبِّكَ وَأَمْرِهِ. وَمِنْ بَعْدِ مَوْتِكَ يُدْخِلُكَ اللّٰهُ بِابْتِيَاعِكَ كُلًّا فِي الْغَيْنِ قَصْرٌ مُتَشَامِخٌ رَفِيعٌ وَرَفْرَفٌ مُتَبَاذِخٌ مَنِيعٌ

482-3 (MS pagination)/967-8 (PDF); the vocalization of the Arabic is mine. That Ṣubḥ-i-Azal is the one intended is explicitly clarified further in the text with this quotation:

And verily, when We witnessed a discourse (*khaṭb*) from His Presence—Our Mirror—We desired to mention Him with the remembrance of those who recollect: those who love to be remembered by virtue of that through which God has already remembered them, and who rejoice in the Remembrance of God! This is that which hath descended from the Address of the Mirror! [Let] you behold within it!

وَإِنَّا لَمَّا شَهِدْنَا خَطْبًا مِنْ عِنْدِهِ مِرْآتِنَا، أَرَدْنَا أَنْ نَذْكُرَهُ ذِكْرَ الْمُتَذَكِّرِينَ الَّذِينَ هُمْ يُحِبُّونَ أَنْ يُذْكَرُوا بِمَا قَدْ ذَكَرَهُمُ اللّٰهُ، وَهُمْ بِذِكْرِ اللّٰهِ فَرِحُونَ. هَذَا مَا نَزَلَ مِنَ الْخِطَابِ الْمِرْآةِ، أَنْتُمْ فِيهَا تَنْظُرُونَ

PDF: 1018 (my vocalization). And yet further in the text we read the Bāb telling one Bāqir:

Verily, recite every night and day [to] the number of the Name of the Last (*al-ākhir*) [i.e. 801] within the verse; and say: 'Aid them, God, through the Pre-Eternal Remembrance (*al-dhikr al-azal*) with an exalted succouring'!

إِنَّ ٱتْلُ فِي كُلِّ لَيْلٍ وَنَهَارٍ عَدَدَ ٱسْمِ ٱلْآخِرِ فِي ٱلْآيَةِ، وَقُلْ: ٱنْصُرُوا ٱللَّهَ بِٱلذِّكْرِ ٱلْأَزَلِ تَنْصِيرًا رَفِيعًا

PDF: 1041 (my vocalization).

[73] For instance, the authors of *Hasht Bihisht* (The Eight Heavens), say:

The Account of the Golden Calf

At that time the administration of affairs had fallen into the hands of Mīrzā Ḥusayn-ʿAlī [Bahāʾuʾllāh], the elder brother, and the aforementioned, since from the beginning of his life he had associated extensively with every faction and every disposition—even loafers and dervishes, government officials, poets, and gnostics—had thereby acquired a certain broadness of temperament and looseness of disposition, as is the habit of such personalities. During the Baghdad period, when fantasies of aiding the Religion of the Bayān had, in his own estimation, become firmly lodged in his head, by force of the affinity of natures—for *"a thing resembling another is drawn unto it"*—he had gathered around himself a number of ignorant rabble, vagabonds, and vulgar troublemakers. None among them possessed any relation whatsoever to the path of Divine Unity (*tawḥīd*), the way of Truth, or the Religion of the Bayān; nor had the nostrils of their hearts caught even a scent from the fragrance of the World of Realities, nor had they beheld a ray from the lights of gnosis. As the poet says:

Having not taken even a few steps into the lane of gnosis,
Having not read even a few names from the register of fidelity,
They wander seeking an evening within the dawn,
Defaming a few of the well-named!

Since this condition stood contrary to the way of the People of Truth and humanity-seeking souls, and opposed entirely the foundation of the Religion of the Bayān—which had manifested purely for the infusion into the *sensoria* of the blaze-flux (*mashʿar-i-fuʾād*), for the effulgence of the Light of gnosis, and the breathing forth of the Holy Spirit—therefore a number of the leading companions, such as Ākhūnd Mullā Muḥammad Jaʿfar Narāqī ("Raqīb"), Ākhūnd Mullā Rajab-ʿAlī Qahīr, Ḥājjī Sayyid

Muḥammad Iṣfahānī, Ḥājjī Mīrzā Aḥmad Kāṭib, the Qummī superintendent, Mīrzā Buzurg Kirmānshāhī, Mīrzā Muḥammad Riḍā, and others besides—having appointed Ḥājjī Sayyid Jawād, one of the Letters of the Living, as arbitrator—rebuked, censured, and reproached Mīrzā Ḥusayn-ʿAlī [Bahāʾuʾllāh] for these disagreeable actions and crooked dispositions, to such a degree that the affair reached the point of bitterness and greatly burdened him.

In anger he [Bahāʾuʾllāh] departed Baghdad secretly by night toward Sulaymānīya, dwelling among the Kurds for nearly two years in complete isolation from the other companions. Later, once his whereabouts became known—and because he had written numerous supplications with a thousand expressions of need and humility unto the Presence of the Fruit [i.e. Ṣubḥ-i-Azal], appointing Ḥājjī Sayyid Jawād as his intercessor—a rescript and permission for his return from the Source of the Cause [i.e. Ṣubḥ-i-Azal] was issued, ordering Mīrzā's return to Baghdad. In reply to him, Ḥājjī Sayyid Jawād wrote the following verse:

Would that he who departed from our gathering had returned,
For the eyes of the lovers remain fixed upon the door!

Also during that period of estrangement, Mīrzā Asadullāh Dayyān—who was among the secondary Letters of the Living and considered by this community to be the manifestation of its Judas Iscariot, and whom the Primal Point had appointed as scribe to the Fruit—being skilled in Hebrew and Syriac, perceived within himself, through a borrowed radiance and a reflection from the lights of Revelation, a certain illumination. Likewise Mīrzā Muḥammad Nabīl "the Tongue-Tied" Zarandī also began advancing such claims. Matters reached such a point that whoever awoke from sleep each morning adorned himself in the garments of some new claim.

The natural cause for this was that the gate of claims to succession (*viṣāya*), by virtue of the explicit texts and pronouncements of the Point of the Bayān concerning the people of Iran, had become such that they would not bow before any spiritual guide whose station fell beneath that of Divinity itself. Consequently from every side there appeared dispersed lords and diverse divinities, none lowering themselves from the hem of godhood. Whenever anyone sought to prevent them, they would seize upon statements from the Bayān itself, saying: *"No one possesses the right to object against another."*

Mīrzā Ḥusayn-ʿAlī, observing the situation in such a state of confusion and anarchy, judged it expedient to fashion this claim for himself, for in every respect he

considered himself superior to these persons and believed the means more prepared for him. Moreover, from another direction Āqā Jān the Bald Soap-Seller of Kāshān—who was the *Sāmarī* [creater of the Golden Calf] of that age—had adopted the path of flattery and sycophancy, enticing the unfortunate Mīrzā [Bahāʾuʾllāh] with ambitions of this sort. Thus greed itself moved the calf to action. Secretly he [Bahāʾuʾllāh] began making preparations and arrangements for this enterprise, viewing each of the companions as contrary and obstructive to his designs; and he entertained thoughts of removing and utterly eliminating them.

At that same time, because of the great commotion and large gathering of the Bābīs in Baghdad, the scholars of the shrine cities raised alarm, while the government of Iran likewise became apprehensive. Strong representations were therefore made to Mīrzā Ḥusayn Khān Mushīr al-Dawla, [Iranian] ambassador to the Ottoman court, requesting that he formally ask the Ottoman Sulṭān to settle the Bābīs away from Baghdad in some distant Ottoman province, one not frequented by travelers from Iran. The Ottoman government, also deeming it expedient lest daily conflict and quarrels erupt between the Iranians and the Bābīs in Baghdad, accepted the request and summoned them to Constantinople. After bringing them to Constantinople and keeping them there four months in the imperial capital, they were respectfully dispatched onward to Adrianople.

My trans.: 216-17/PDF 223-4, online https://archive.org/details/8-behesht (retrieved 25 May 2026).

[74] إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا، سُوَرُ الْقُرْآنِ وَوَاحِدَاتُ الْبَيَانِ، إِيَّايَ فَافْهَمُونِ

Transliteration: *innanī anā allāhu lā ilāha illā anā, suwaru al-qurʾāni wa-wāḥidātu al-bayān, iyyāya fa-fhamūn.*

[75] We see this even today with shameless opportunists like Paul Szul (a Polish Noahide ex-Seventh Day Adventist) who has self-servingly appropriated the name of the Bayān whilst attempting to align himself with the Bahāʾīs, the Unitarian Universalists and the Zionists as he explicitly and overtly defames the Primal Point and His Mirror publicly.

[76] In Āyatī's **Kashf-al-Ḥīl, vol. 1: 26**, we read, for instance:

I myself heard directly that the late Sepahsālār, four years before his death, on a day when the writer together with Sayyid Naṣrallāh Bāqerāf had gone to his house—and Bāqerāf was inclined to proselytize him to the Bahāʾī faith—that late man listened to his words, smiled, and said: *My father used to say: I was in the house of Mīrzā Āqā Khān, the Ṣadr-i Aʿẓam* [the prime minister]*, when they brought Mīrzā Ḥusayn-ʿAlī Nūrī* [Bahāʾuʾllāh] *to me under guard, on the very day that Nāṣir al-Dīn Shāh had been shot* [i.e. late summer

1852]. *When they brought the Mīrzā in, the Ṣadr-i Aʿẓam became angry with him and said: 'Out of shared homeland ties I was a friend of your father, and he was not a bad man. It was possible that you might have taken his place and attained a position of chancery and courtly administration. But you are so wretched that you attach yourself to Sayyid-i- Bāb—about whom it is not even known what madness possessed him—and now you are also inciting the killing of the Shāh?'*

Mīrzā immediately replied that he did not believe in Sayyid-i-Bāb, nor even in his ancestors ... —but he immediately restrained his tongue. The Ṣadr-i Aʿẓam also rebuked him sharply and said, "Do not be impertinent," and gestured that they should take him away; so they took him. After his departure from the assembly and his entry into confinement, the Ṣadr-i Aʿẓam said: *This statement which Mīrzā Ḥusayn-ʿAlī uttered involuntarily was in fact true—that he does not even believe in the Bāb's ancestors* [i.e. the Fourteen Infallibles]—*because he is absolutely not upon the path of religion and has no aim other than misuse and exploitation.* (*my trans.*)

خودم بلاواسطه شنیدم مرحوم سپهسالار چهار سال قبل از وفاتش در روزی که نگارنده با سید نصرالله باقراف بمنزلش رفته بودیم و باقراف میل داشت اورا به بهائیت تبلیغ نماید آن مرحوم سخنان وی را شنیده خندان شد و گفت پدرم میگفت در منزل میرزا آقاخان صدر اعظم بودم که میرزا حسینعلی نوری را تحت الحفظ به نزد من آوردند در همان روزی که ناصرالدین شاه را تیر زده بودند چون میرزا را وارد کردند صدر اعظم بر او تغیّر کرده گفت من بر حسب هم وطنی با پدرت دوست بودم و او آدم بدی نبود و ممکن بود شما جای او را گرفته به مقام انشاء و استیعاء درباری نائل شوید ولی تو بقدری بدبخت هستی که به سیّد باب که معلوم نیست چه جنونی بر سر داشته میگروی و حال هم تحریک به قتل شاه میکنی! میرزا فوری جواب داد که من به سیّد باب عقیده ندارم بلکه به جد او هم ..... ولی فوراً زبان خود را حفظ کرد صدر اعظم هم به او تشر زد که فضولی مکن ... و اشاره کرد که او را ببرید و بردند و پس از خروج او از مجلس و دخول در محبس صدر اعظم گفت این کلمه را میرزا حسینعلی از روی بی اختیاری راست گفت که به جد باب هم عقیده ندارد زیرا او ابداً در خط مذهب نیست و جز سوء استفاده هیچ منظوری ندارد.

Online, https://bahaismiran.com/wp-content/uploads/2022/07/kashfolhial-part1www.bahaismiran.com_.pdf (retrieved 25 May 2026).

[77] See online, https://en.wikishia.net/view/Incident_of_Saqifa (retrieved 25 May 2026).

[78] **Persian Bayān, Gate 7, Unity Two** (concluding Arabic verse)**:**

وَسَيَحْكُمُ اللّٰهُ بَيْنِي وَبَيْنَكُمْ بِالْحَقِّ ۚ إِنَّهُ هُوَ خَيْرُ الْحَاكِمِينَ

[79] Here we offer a complete translation of this specific Gate of the **Persian Bayān**:

> The quintessence of this Gate is that the intent of the Day of Resurrection (*yawm al-qiyāma*) is the Day of the appearance of the **Tree of Reality** (*shajarat al-ḥaqīqa*). Yet it is not observed that even a single one among the Shiʿa has understood the Day of Resurrection. Rather, all have imagined a merely conjectured matter, fantasizing a thing possessing no reality with God whatsoever. That which is intended by the Day of Resurrection in the sight of God and according to the gnosis of the People of Reality is this: from the time of the appearance of the **Tree of Reality** in every age, under whatever Name It manifests, until the setting (*ghurūb*) of that Day—this entire interval is the Day of Resurrection.
>
> For example: from the Day of the Mission (*baʿth*) of Jesus—upon Him be peace—until the Day of His Ascension, that was the Resurrection of Moses, because the Manifestation of God in that age became apparent through the appearance of that Reality. Thus It rendered judgment upon everyone who had believed in Moses according to his own claim, and everyone who had not believed It likewise recompensed according to his own claim; for the locus of Divine Witnessing (*mā shahida'Llāh*) in that age was that which God witnessed in the Evangel (*injīl*).
>
> Then after the Day of the Mission of the Messenger of God—may blessings and peace be upon Him and His Family—until the Day of His Ascension, that was the Resurrection of Jesus—upon Him be peace—for the **Tree of Reality** had become manifest in the Muḥammadan Temple (*haykal-i-muḥammadī*). Thus It rewarded whosoever had believed in Jesus, and chastised by Its own decree everyone who had not believed therein. And from the moment of the appearance of the Tree of the Bayān until Its setting, this is the Resurrection of the Messenger of God—may blessings and peace be upon Him and His Family—which God promised in the Qurʾān. The beginning of that occurred two hours and eleven minutes into the night of the fifth of **Jumādā al-Ūlā** in the year one-thousand two-hundred and sixty [1260 AH], which was the year one-thousand two-hundred and seventy [1270] from the Mission [of Muḥammad]. Thus the first of the Day of Resurrection of the Qurʾān occurred then, and until the setting of the **Tree of Reality**, it remains the Resurrection of the Qurʾān. For no thing undergoes its Resurrection until it reaches the station of its perfection. And the perfection of the Religion of Islam reached its termination at the beginning of this Manifestation. From the commencement of the Manifestation until the time of setting, all of the fruits (*athmār*) of the Tree of Islam become disclosed.

And the Resurrection of the Bayān lies in the appearance of *He whom God shall make Manifest* (*man yuẓhiruhu'Llāh*), for today the Bayān stands in the station of a spermatic-drop (*nuṭfa*), whereas at the beginning of the appearance of *He whom God shall make Manifest*, the final perfection of the Bayān shall become manifest, that He may harvest the fruits of those trees He Himself planted. Just as the appearance of the Qā'im of the Family of Muḥammad—peace be upon Him—is in reality none other than the appearance of the Messenger of God Himself, so too He appears only in order to gather the fruits of Islam from those Qur'ānic verses implanted within the hearts of humanity.

And the harvesting of the fruit of Islam is nothing except faith in Him and affirmation of Him. Yet behold how the fruit has ripened in reverse! In the midst of Islam He appeared while all, in relation to Him, profess Islam; yet they wrongfully confine Him within the Mountain of Mākū. And this despite the fact that God promised all humanity in the Qur'ān the Day of Resurrection—for that is the Day in which all are presented before God, which means presentation before the **Tree of Reality**; and all attain unto the Encounter with God (*liqā' allāh*), which means encounter with Him. For presentation unto the Most Holy Essence Itself is impossible, nor can direct encounter with It be conceived. Whatever is possible regarding presentation and encounter returns instead to the Primal Tree (*shajara al-awwalīya*). Thus God has made clay (*ṭīn*) Its House, lest one who is presented before the **Tree of Reality** on the Day of Resurrection consider presentation before It or encounter with It something remote and inconceivable.

And nine-times-nine-times-ten moments from the Day of Resurrection are better than all the years spanning between two Resurrections, for the fruit of all those years becomes manifest only in the Day of Resurrection. Just as the fruit of one-thousand two-hundred and seventy years (1270) of Islam becomes manifest from the beginning of this Manifestation until its end—which itself is the beginning of the setting of the Sun of Reality—so too from the beginning of this Manifestation until the appearance of *He whom God shall make Manifest*, all of its fruit returns unto the next Resurrection (*qiyāmat al-ukhrā*), which is His appearance.

O People of the Bayān! Have mercy upon yourselves and do not nullify the fruits of your long night during the Day of Resurrection as did the veiled ones of the Qur'ān. They boasted of Islam for one-thousand two-hundred and seventy years, only for judgment to be rendered against them as non-Muslims upon the Day of Fruit-Harvesting, which is the Day of Resurrection itself; and by that very judgment they become nullified until the next Resurrection.

How many a soul has endured disciplines and struggled throughout the entirety of life for the sake of God's good pleasure, and had such a one seen the Qāʾim of the Family of Muḥammad in a dream, that dream would have become a source of glory! Yet now that He has appeared through the Manifestation of God—more manifest than every manifestation—with verses and proofs through which Islam itself was established, such a person does not present himself before God, does not disclose the fruit of his own faith in its proper place, does not arise for that for which he was created, and instead issues decrees against one who night and day turns toward God, saying, "*Thee alone do we worship*;" and even if he becomes satisfied with this, he still remains unsatisfied, desiring instead to inflict sorrow upon the Friends of Truth.

O People of the Bayān! Do not do what the people of the Qurʾān did and thereby nullify the fruits of your night. If, at the moment of the appearance of His signs, you had said: *God is our Lord and we associate none with It; and this is what God promised us from the Manifestation of Its Logos-Self; we shall invoke none beside It*—and had obeyed It in that wherein you already stand—then you would have disclosed the fruit of the Bayān; otherwise, in the sight of God, you are not worthy even of mention.

Have mercy upon yourselves. If you will not aid the Manifestation of Lordship, then at least do not sadden Him—He who appears just as I have appeared and returns unto the creation of the Bayān while thoughts beyond your own faith have not even crossed your hearts. Hasten unto the response to God and Affirmation of Its signs, for that itself is response unto *He whom God shall make Manifest* and affirmation of His words.

And now, since this is the Day of Resurrection, the place of decisive Decree (*faṣl al-qaḍāʾ*) lies upon this very Mountain. Yet all imagine that what they do pleases It, and they become pleased concerning Him with what they would never accept for themselves. And if you covenant with your Lord not to be pleased concerning another soul except with that which you are pleased concerning yourselves, perhaps in the next Resurrection—even if you do not attain unto the Encounter with God—you may at least not have saddened the Sign of God (*āyat allāh*). For I forego the benefit of all who profess the Bayān if only you would refrain from harming Him. Though I know that you shall not do so, just as in this Resurrection I relinquished the benefit of those professing the Qurʾān, yet you have not relinquished harming Me.

And there is no *fire* more severe for you in the sight of God than that you should turn toward Me day and night unto God and then judge against Me with that which you would never accept concerning yourselves: *And God shall judge between Me and you, in Truth! Verily, It is the greatest of all those who judge!* (*my trans.*)

Due to length and space, here we will refrain from reproducing the entirety of the Persian text. For the original text, see https://archive.org/details/20201208_20201208_1113 (retrieved 25 May 2025): 30-33.

[80] The sum of these three letters added together is one-hundred and thirty-five (**135**), which is equivalent to Fāṭima (ع). In *zubarwabayna* (when the Arabic letter is spelled out and calculated), the letter ***mīm*** (م) becomes equivalent to the *abjad* value of the letter ***ṣād*** (ص): **90**. Among the **People of Reality**, both of these letters are associated with Fāṭima (ع). Likewise with the letter ***hāʾ*** (ه), which is associated with all **Five Theophanic Persons** of the ***Panj Tan*** (ع); is the letter associated with the Divine Name 'the Manifest' (*al-ẓāhir*); and corresponds to both the pentagram as well as the *khamsa*.

[81] From our **Tablet of Invitation to the People of the Bayān** (Library of the Greatest Name: Brisbane, 2024):

أَعُوذُ بِاللَّهِ مِنْ كُلِّ حَدٍّ لَا إِلَهَ إِلَّا هُوَ الَّذِي لَا حَدَّ لَهُ

Transliteration: *aʿūdhu bi-llāhi min kulli ḥaddin lā ilāha illā huwa alladhī lā ḥadda lahu*.

Online, https://catalogue.nla.gov.au/catalog/10033682 (retrieved 25 May 2025): 5.

[82] The Bāb *The Commentary on the Sūrah of Joseph* (*qayyūm al-asmāʾ*), **Sūrah al-Ṣabr** (53) (*my trans.*).

[83] Which we take as the Near Eastern and Late Antique followers of the Hermetic religion.

[84] Al-Kāfī, vol.1:

مَا مِنْ قَبْضٍ وَ لاَ بَسْطٍ إِلَّا وَلِلَّهِ فِيهِ مَشِيَّةٌ وَ قَضاءٌ وَ اِبْتِلاَءٌ

[85] This entire theme stands as the topic for the of the **11th Gate of the Twelfth Unity of the Completion of the Bayān**.

[86] For the source, see **n22** above:

العِلْمُ نُقْطَةٌ كَثَّرَهَا الجَاهِلُونَ

[87] See online https://catalogue.nla.gov.au/catalog/10004683 (24 May 2026).

[88] In the **6th Gate of the Ninth Unity of the Persian Bayān**:

قُلِ اللَّهُ يَكْفِي مِنْ كُلِّ شَيْءٍ، وَلَا يَكْفِي عَنِ اللَّهِ رَبِّكَ مِنْ شَيْءٍ، لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا، إِنَّهُ كَانَ عَلَّامًا كَافِيًا قَدِيرًا

Transliteration: *qul allāhu yakfī min kulli shayʾin, wa-lā yakfī ʿani allāhi rabbika min shayʾin, lā fī al-samāwāti wa-lā fī al-arḍi wa-lā mā baynahumā, innahu kāna ʿallāman kāfiyan qadīran*

Translation: Say: God suffices from all things; and nothing whatsoever suffices against God—thy Lord—neither in the heavens nor upon the earth nor what is in between them. Verily, It is ever All-Knowing, All-Sufficient, All-Powerful!

It is to be recited three-hundred and fourteen times (**314x**) in one sitting.

[89] During those forty nights, we were specifically praying for love and the heart of a specific woman. Instead, the All-High gave Itself to us in the Theophany of the Divine Feminine and a mission on Its behalf to resurrect the Bayān in a new, contemporary form in a second cycle.

[90] ʿAlī b. Abī Ṭālib's (ع) designation at Ghadīr Khumm is transmitted in numerous sources through the report: *man kuntu mawlāhu fa-ʿalīyun mawlāhu. allāhumma wāli man wālāhu wa-ʿādi man ʿādāhu*; see Aḥmad b. Ḥanbal *Musnad Aḥmad*, ed. Shuʿayb al-Arnaʾūṭ et al. (Muʾassasat al-Risāla: Beirut, 2001), 30:430–431, no. 18511. For the tradition "*ʿalī maʿa al-ḥaqq wa-l-ḥaqqu maʿa ʿalī*", see al-Ḥākim al-Nayshābūrī *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, ed. Muṣṭafā ʿAbd al-Qādir ʿAṭā (Dār al-Kutub al-ʿIlmīya: Beirut, 1990), 3:134:

مَنْ كُنْتُ مَوْلَاهُ، فَعَلِيٌّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَأَعِنْ مَنْ أَعَانَهُ. عَلِيٌّ مَعَ الْحَقِّ، وَالْحَقُّ مَعَ عَلِيٍّ

Transliteration: *man kuntu mawlāhu, fa-ʿalīyun mawlāhu. allāhumma wāli man wālāhu, wa-ʿādi man ʿādāhu, wa-unṣur man naṣarahu, wa-aʿin man aʿānahu. ʿalīyun maʿa al-ḥaqqi, wa-al-ḥaqqu maʿa ʿaliyyin*.

[91] Our own public cursing of the Bahāʾīs and their institutions has scrupulously followed this very Qurʾānic principle: cursing them for their lies and inversions regarding the Bayān and the vicegerency of Ṣubḥ-i-Azal whose legitimately bestowed authority their founders usurped; whose early witnesses they murdered in cold blood; as well as cursing them for their incessant assaults and harassments of us in restoring the Bayān by Divine Command and augmenting it in this Second Cycle. As such every last condemnation, imprecation and harsh word ever uttered at them individually and/or collectively by us has been no more than a clear manifestation of these very Qurʾānic words and the principle underlying it through which the All-High has acted through us against Its deniers/negators in this present age as well as in the previous one.

[92] See the previous note above. Indeed, our cursing of the Bahāʾīs—the people of Hot Air (*ahl al-habāʾ*), their assorted allies, sockpuppets and minions—has been precisely the Divine enactment of "wrath upon wrath" upon them through our tongue and words, thus our weekly prayer against them from the **14th Gate of the Twelfth Unity of the Completion of the Persian Bayān**:

Tafsīr Sūrah al-Baqara

In the Name of God the Most Impregnable, the Most Holy, the Most Compassionate of Mercifiers!

O God, O Wrathful! O Compeller! O Overthrower! O One giving Retribution! O Indignant! O Harmer! O Constricter! O Combatant! O Angry! O Rageful! O Smiter! Glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

O God, curse the people of Hot Air and their allies, those who opposed Thy Cause and denied Thy Revelation; and repudiated Thy conferments; and disobeyed Thy Mirror; and inverted Thy Religion; and distorted the truths of Thy Book; and obstructed Thy ordinances; and revoked Thy obligations and deviated from Thy versical-signs; and murdered Thy witnesses; and befriended Thy enemies; and wrecked Thy Straight Path in the world; and corrupted and debauched Thy righteous servants! Glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

O Answerer of petitions! O Hearer of the anguishes! O Seer of the sins! O Hinderer of the calamities! O Breaker of the idols! O Pulverizer of the *jibts*! O Shatterer of the *ṭāghūts*! O Smasher of the delusions! O Uncoverer of the veils! O Illuminator of the darknesses! O Emblazoner of the truths! O Orienter of the rising dawns! O Tormentor of the criminals! O Annihilator of the deceptions! Glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

O God, curse them for wrecking the destiny of the Bayān in the hearts of the servants and hoarding away its texts, and violating its right of succession, and annexing its heaven to its earth and its height to its lowest depths; and murdering its innocent witnesses; and defaming its Successor and its Inheritor; and denying His Face and His Light; and associating partners with the Point of the Bayān, we seek the forgiveness of God, the High, the Mighty, and take refuge with the Sovereign Owner of the Day of Judgement! And woe and woe and woe, for O my God, glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

O God, my God, curse them and magnify their guilt, and eternally perpetuate them in the inferno! And what dost thou think is the inferno? No rest and no

abatement! Glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

O God, curse them to the number of the All-Things [i.e. 361], and by all the revealed versical-signs, those who twisted it and abandoned its obligations, and changed its calendrical year; and suspended its ordinances; and its wombs they cut; and its testimonies they withheld; and its testament they neglected; and its faith they transgressed; and its Call they frustrated; and its proof they rejected; and the hoax they perpetrated; and the betrayal they committed; and the obstacles they raised; and the clamour they rolled in; and the fakery they necessitated; and the fidelity they betrayed! Glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

O God, curse them in hidden secret and outward appearance with a manifold curse—eternally, constantly, perpetually!—in every moment, before every moment and after every moment in every state, before every state and after every state, and curse them in the heavens and the earth and what is between them and what is other than them and what is beyond them with no interruption as to its duration and no end to its number with the morrow as its first; and do not allow its end to them, nor aid or assist them, or their followers or allies, or those who tend to them, or those who rise with their wings [to help them], or those intimate with their words, or those faithful to their rules! Glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

O God, O Decreer! O All-Just! O Adjudicator! O Giver of judgement! O Divider! O Maker of splits! O Overpowering Subjugator! O All-Intense! O Particularizer! O Speedious! O All-Active! Punish them with a torment from which the people of hellfire will cry for help, and curse them then curse them and then curse them and curse, O God, by a thousand curses to the number of the Invoked Aid [*ghīyāth* = 1511] all of the Hot Airy ones—the infidels, the associators, the violators—from before and after, and judge between us and them with justice, O Highest Decreeing Judge of all judges; for, O my God, glorified art Thou, O no other god is there but Thee, the Aid, the Aid, save us from the fire of the devils of Hot Air, O Lord!

Tafsīr Sūrah al-Baqara

And the blessings of God be upon the First Unity in every moment, before every moment and after every moment, and salutations be upon the righteous servants of God, and praise be unto God, the Lord of the worlds! O Truly Real! Amen!

بِسْمِ اللهِ الأَمْنَعِ الأَقْدَسِ الأَرْحَمِ الرَّاحِمِينَ، اللَّهُمَّ يَا قَهَّارُ يَا جَبَّارُ يَا ثَوَّارُ يَا جَزَّاءُ يَا نَقَّامُ يَا ضَرَّاءُ يَا قَبَّاضُ يَا قَتَّالُ يَا غَضَّابُ يَا حَنَّاقُ يَا ظَهَّارُ، سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ، اللَّهُمَّ الْعَنْ أَهْلَ الْهَبَاءِ وَمَوَالِيهِمْ الَّذِينَ خَالَفُوا أَمْرَكَ وَأَنْكَرُوا وَحْيَكَ وَجَحَدُوا إِنْعَامَكَ وَعَصَوْا مَرْآتَكَ وَقَلَبُوا دِينَكَ وَحَرَّفُوا حَقَائِقَ كِتَابِكَ وَعَطَّلُوا أَحْكَامَكَ وَأَبْطَلُوا فَرَائِضَكَ وَأَلْحَدُوا فِي آيَاتِكَ وَقَتَلُوا شُهَدَاءَكَ وَوَالَوْا أَعْدَاءَكَ وَخَرَّبُوا صِرَاطَكَ الْمُسْتَقِيمِ فِي الدُّنْيَا وَأَفْسَدُوا وَأَفْسَقُوا عِبَادَكَ الْمُخْلَصِينَ، سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ، يَا مُجِيبَ الِاسْتِرْحَامَاتِ يَا سَامِعَ الْكُرُبَاتِ يَا بَصِيرَ الْخَطِيئَاتِ يَا مَانِعَ الْمَصِيبَاتِ يَا كَاسِرَ الصَّنَمَاتِ يَا هَاتِمَ الْجُبُوتَاتِ يَا سَاحِقَ الطَّاغُوتَاتِ يَا حَاطِمَ الْمَوْهُومَاتِ يَا كَاشِفَ الْحِجَابَاتِ يَا نَاوِرَ الظُّلُمَاتِ يَا نَوَّارَ الْحَقِيقَاتِ يَا شَارِقَ الطَّالِعَاتِ يَا عَاذِبَ الْمُجْرِمَاتِ يَا مُفْنِيَ الْمُؤْتَفِكَاتِ، سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ، اللَّهُمَّ الْعَنْهُمْ فَقَدْ أَخْرَبُوا مَصِيرَ الْبَيَانِ فِي قُلُوبِ الْعِبَادِ وَرَدَمُوا نُصُوصَهُ وَنَقَضُوا نَصَّهُ وَأَلْحَقُوا سَمَاءَهُ بِأَرْضِهِ وَعَالِيَهُ بِسَافِلِهِ وَقَتَلُوا شُهَدَاءَهُ الْمَظْلُومِينَ وَقَذَفُوا وَصِيَّهُ وَوَارِثَهُ وَجَحَدُوا وَجْهَهُ وَنُورَهُ وَأَشْرَكُوا بِنُقْطَةِ الْبَيَانِ نَسْتَغْفِرُ اللهَ الْعَلِيَّ الْعَظِيمَ وَالْعِيَاذَ بِمَالِكِ يَوْمِ الدِّينِ، فَوَيْلٌ فَوَيْلٌ فَوَيْلٌ فَيَا إِلَهِي سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ اللَّهُمَّ يَا إِلَهِي الْعَنْهُمْ فَعَظَمَ ذَنْبُهُمْ وَخَلِّدْهُمْ فِي سَقَرَ وَمَا أَدْرَاكَ مَا سَقَرُ لَا تُبْقِي وَلَا تَذَرُ، سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ، اللَّهُمَّ الْعَنْهُمْ بِعَدَدِ كُلِّ شَيْءٍ وَبِكُلِّ آيَاتِ الْمَنْزُولِ أُولَئِكَ الَّذِينَ حَرَّفُوهَا وَفَرِيضَةً تَرَكُوهَا وَسُنَّةً غَيَّرُوهَا وَأَحْكَامًا عَطَّلُوهَا وَأَرْحَامًا قَطَعُوهَا وَشَهَادَاتٍ كَتَمُوهَا وَوَصِيَّةً ضَيَّعُوهَا وَأَيْمَانًا نَكَثُوهَا وَدَعْوَى أَبْطَلُوهَا وَبَيِّنَةً أَنْكَرُوهَا وَحِيلَةً أَحْدَثُوهَا وَخِيَانَةً أَوْرَدُوهَا وَعَقَبَةً ارْتَقَوْهَا وَدَبَابًا دَحْرَجُوهَا وَأَزْيَافًا لَزَمُوهَا وَأَمَانَةً خَانُوهَا، سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ، اللَّهُمَّ الْعَنْهُمْ فِي مَكْنُونِ السِّرِّ وَظَاهِرِ الْعَلَانِيَةِ لَعْنًا كَثِيرًا أَبَدًا دَائِمًا سَرْمَدًا فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ فِي كُلِّ شَأْنٍ وَقَبْلَ شَأْنٍ وَبَعْدَ شَأْنٍ وَالْعَنْهُمْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمَا دُونَهُمَا وَمَا وَرَاءَهُمَا وَلَا انْقِطَاعَ لِأَمَدِهِ وَلَا نَفَاذَ لِعَدَدِهِ يَغْدُو أَوَّلُهُ وَلَا يَرُوحُ آخِرُهُ لَهُمْ وَلَا عَوَانَهُمْ وَأَنْصَارَهُمْ وَمُحِبِّيهِمْ وَمَوَالِيهِمْ وَلِمَائِلِينَ إِلَيْهِمْ وَالنَّاهِضِينَ بِأَجْنِحَتِهِمْ وَلِمُقْتَدِينَ بِكَلَامِهِمْ وَمُصَدِّقِينَ بِأَحْكَامِهِمْ، سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ، اللَّهُمَّ يَا حَكَّامُ يَا عَدَّالُ يَا دَيَّانُ يَا قَضَّاءُ يَا قَسَّامُ يَا فَلَّاقُ يَا غَلَّابُ يَا شَدَّادُ يَا ذَرَّاءُ يَا سَرَّاعُ يَا فَعَّالُ عَذِّبْهُمْ عَذَابًا يَسْتَغِيثُ مِنْهُ أَهْلُ النَّارِ وَالْعَنْهُمْ ثُمَّ الْعَنْهُمْ ثُمَّ الْعَنْهُمْ وَالْعَنْ يَا اللهُ بِأَلْفِ لَعْنَةٍ وَبِعَدَدِ الْغِيَاثِ جَمِيعِ الظَّالِمِينَ الْهَبَائِينَ الْكَافِرِينَ الْمُشْرِكِينَ النَّاقِضِينَ مِنْ قَبْلُ وَمِنْ بَعْدُ وَاحْكُمْ بَيْنَنَا وَبَيْنَهُمْ بِالْعَدْلِ يَا أَحْكَمَ الْحَاكِمِينَ، فَيَا إِلَهِي سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ الشَّيَاطِينِ الْهَبَاءِ يَا رَبِّ وَصَلَّى اللهُ عَلَى الوَاحِدِ الْأَوَّلِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَالسَّلَامُ عَلَى عِبَادِ اللهِ الْمُخْلِصِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَا حَقُّ آمِين

[93] Ibid.

[94] Online https://www.earlychristianwritings.com/text/gospelnicodemus.html (retrieved 26 May 2026).

[95] According to all the early Bayānī historical accounts, during the 1850s and early 1860s Bahā'u'llāh was acting as Ṣubḥ-i-Azal's steward, His "...vicegerent and chief guardian..." (*nāyib-i-manāb va naqīb*) wherein he was accounted as "...leader over all..." (*raʾīs bar kull*) and "...in outward appearances, whatever occurred, it was by him; and whenever anything was going on, it was always him doing it..." in Shaykh Maḥdī Baḥr al-ʿUlūm Kirmānī's *marginalia* and commentary on *tarjumah-i-tārīkh-i-bābīyih* (A translation of a history of the Bābī movement into Persian from Russian), Princeton University, William M. Miller Bābī MSS Collection, Islamic Manuscripts, Third Series, No. 261, vol. 36, *folio* **47a** (original pagination: 91): "By reason of the [the instructions in the] Bāb's will and testament, Ṣubḥ-i-Azal was required to conceal and protect Himself; and the track record of servitude, obeisance, deference and obedience by Mīrzā Ḥusayn-ʿAlī [Bahā'ullāh] exceeded and was better than most. For this reason, Ṣubḥ-i-Azal established him as vicegerent and chief guardian and leader over all; and whosoever from whatsoever place would enter [Baghdad], would [first] enter his [presence]; and the petitions and correspondences of any person, from whatever place, would [first] enter into his hands and he would [also then] produce the response to its recipient [as well]; and likewise the funds of the right of God (*wujūh-i-ḥaqq allāh*) and the imām's share (*sahm-i-imām*) that arrived from whatever place, were surrendered over to him; and the totality of all charged and derived expenses and domestic costs were also with him [i.e. his responsibility]; and in outward appearances, whatever occurred, it was by him; and whenever anything was going on, it was always him doing it" (ibid.) Moreover, Mullā Muḥammad Jaʿfar Narāqī confirms that "...in his [earlier] professed declarations of servitude [towards Ṣubḥ-i-Azal], [Bahā'u'llāh] would make the cap of pride and boastful vainglory reach the summit of the heavens..." while simultaneously undermining Him behind His back, in *tadhkirāt al-ghāfilīn* (Remonstrance to the Heedless Ones), CUL, E.G. Browne Collection, F.63(9), 172, online, http://bayanic.com/showPict.php?id=tazk&ref=0&err=0&curr=0 (retrieved 26 May 2026) (pagination at 171 in digital Bayanic.com edition).

[96] Namely, Abu Bakr and ʿUmar ibn al-Khaṭṭāb.

[97] Meaning: the theomorphic *embodifications* of the Divine, i.e. the Complete Humans, prophets, messengers, saints, and avatars. In other words, the theomorphic Divine Manifestation *is* God's "Throne." In his final set of communications with Ṣubḥ-i-Azal, the Bāb explicitly refers to his successor in this way as well.

[98] Meaning, the Manifestations of God, the Perfect Humans, or the Divine messengers.

[99] *Kitāb-i-panj shaʾn*: 313-15 (*my trans.*)

[100] Bulāq edition (Cairo: 1911), volume 1, chapter 1: 49.

[101] That Bahā'u'llāh abolishes this practice altogether in his own creed (together with any form of direct individual to individual charity to the poor) and seeks to institutionalize it instead—prohibiting individuals from enacting it on their own—speaks volumes about him and the thoroughly counterfeit nature of his creed. It is precisely in such specific details that the veracity and/or falsity of a given creed manifests itself.

[102] *Futūḥāt al-Makkīyah*, Bulāq edition (Cairo: 1911), volume 2, chapter 11: 421.

[103] As we indicated earlier above, verse **Q. 2:122** will not be commented upon, since it is a repeat verse and was already commented upon per **Q. 2:47**.

[104] This is why the Bāb insists that the Bayān (as in the formalized text of it) is not the measure by which *He whom God shall make Manifest* is judged. Rather, *He whom God shall make Manifest* is the loadstone (*maḥak*)—and so measure—by which the entire Bayān itself is judged.

[105] As mentioned earlier, verse **Q. 2:141** will not be commented upon since it is one of the two repeat verses of **al-Baqara**, and has already been commented upon per **Q. 2:134**.

[106] As Bahā'u'llāh did: "Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor," (*kitāb-i-aqdas*: **verse 37**); and "Erelong you will hear the call of the clamorous impostor, don't pay attention unto him, but leave him to himself". [Bahá'u'lláh says that someone will soon come claiming to be a Manifestation but that his manifestation only appears once in 500,000 years]..."Say: If in each day another one [another Manifestation] is manifested, the cause of God will not find rest in the cities and the lands. This is the Revelation [or Manifestation] that manifests itself [or His own Self] only once every 500,000 years time. Thus have we unveiled the cover and we lifted the veil. Blessed is the man that recognized (*'arif*) the purpose of God. In his recognition (*'irafah*), he has rejoiced in his heart and been made firm in the Cause, such that he be made to stumble [even] by the entire creation..." (Trans). Hajir Moghaddam & Aziz Mboya; original online, https://reference.bahai.org/fa/t/b/MAS8/mas8-22.html and https://reference.bahai.org/fa/t/b/MAS8/mas8-23.html (retrieved 1 June 2026).

[107] As we have and will continue to do.

[108] Such is the malady of exotericism in all of its forms, and even some secular humanist and atheist ways of thinking.

[109] Which with us is the **Tree of Life** at the **Valley of NUR**.

ص